

THE
HISTORY
OF THE
CHURCH,
FROM THE
Beginning of the WORLD
TO THE
Year of CHRIST 1718.

IN FOUR VOLUMES.

Compendiously written in *French* by
LEWIS ELLIS DU-PIN, Doctor in
Divinity of the Faculty of *Paris*.

And now translated into *English* according to the
Third *Paris* Edition, Revis'd, Enlarg'd, and
put into a new Method by the AUTHOR.

With a Compleat INDEX to the Whole.

V O L. I.

The THIRD EDITION.

LONDON: Printed for BERNARD LINTOT at the
Cross-Keys between the Temple Gates. 1724.

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VOL. I


The Third Edition

LONDON: Printed for J. DODD, in Pall-mall, 1795.
Crossed between the Years 1795 and 1796



TO
Anthony Henley, Esq;
Gentleman-Commoner
OF
Christ-Church in OXFORD.

SIR,

EEING you had a particular Inclination for *History*, whilst I had the Honour of being the Director of your Studies, I thought proper to present to you the Noblest and most In-
A 2 structive

The DEDICATION.

structive Part of it, *The HISTORY*
of the CHURCH.

It is a Work, on which, of all others, I could not more usefully to the Publick, or more delightfully to my self, employ my vacant Hours, in my Retirement at a Benefice, which you was pleas'd to confer upon me, and which, how small forever; I very gratefully esteem, as a free and unsolicited Mark of your Favour and Affection to me.

That you may apply those admirable Parts wherewith GOD hath blessed you, and that ample Patrimony which by his Providence descends to you, to the most laudable and excellent Ends; That you may approve your self an illustrious Ornament to the *Church*, as well as an eminent Support to the *State*;
and

The DEDICATION.

and thereby merit the Applause and Acknowledgments of this, and of succeeding Ages; is the earnest Wish of,

S I R,

Your most Obedient,

and most obliged

Humble Servant,

28 SE60

THOMAS FENTON.



THE PREFACE.

IT will be proper to acquaint the Reader, that the following Book was first written by the Author by way of Dialogue; but that such a Method not being entirely agreeable to the Judgment of some of his Friends, he retrench'd the Questions and Answers in the third Edition of it, and publish'd it in a continu'd Discourse; that he revis'd the Work with great Accuracy and Exactness, and made several Improvements and Additions to it; particularly, that he has there carried on the History from the Year 1710, to the Year 1718; given Citations in the Margin from Antient and Modern Authors, to make good the Facts related in the Text; and furnish'd us with a compleat Index to the Whole.

The PREFACE.

Tho' this be an Abridgment of a larger and more voluminous Work, with which that excellent Person had before oblig'd the Publick; yet it is done, as he assures us in an Advertisement prefix'd to the French Edition, after an exact and solid Manner; and what Sulpicius Severus, who undertook a History of this Nature, says of himself, may be apply'd to the Author of this Compendium, That several Persons who desir'd to be instructed in the History of Religion, without having read much, earnestly pressing him to write an Abridgment of the sacred History down to his own Time; to give them Satisfaction, he had not spar'd his own Labour, having been oblig'd to comprize that in two Books, which was contain'd in several Volumes; yet so, as that, tho' he study'd Compendiousness, he scarce omitted any of the Facts. Ita brevitati studens, ut pene nihil gestis subduxerim.

The Book, as it was first written by way of Dialogue, appear'd in English before; and it is now adjusted according to the last Paris Edition. It will need no further Recommendation, as coming from an Author so universally esteem'd, and so deservedly celebrated by the learned World.

The PREFACE.

World. He may indeed seem to have been too partial to the Romish Communion, especially in his Account of the Reformation: but this may be ascrib'd to the Exigency of publick Affairs, rather than to any Bigotry in himself; who was reputed to have had a very great Veneration for the Doctrine, Discipline, and Worship of the Church of England, as they are (and GOD grant they may be for ever) establish'd amongst us.

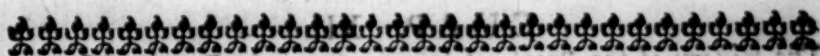
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THE

HISTORY

OF THE

Old Testament.

VOL. I.

CHAP. I.

In what Books we ought to search for the History of the Origin of the World.

THERE is nothing in History of greater importance to a Man, than to know the true Origin of the World; when it commenc'd; what Revolutions it has undergone; how it fell into Idolatry; and what People preserv'd the true Religion. It would be in vain to look for those things in profane Authors. If you consult the Philosophers, they will tell you that the World is eternal, or that it was form'd by an accidental Concourse of Atoms. If you ap-

ply to the Poets, they will give you a fabulous Description of its Production. If you have recourse to Historians, how antient soever they make some Nations, they all own the first Beginnings of their Histories are uncertain, or fabulous; and all they can say concerning the forming of the World, or its Duration, is only grounded on chimerical Reasonings, or frivolous Conjectures.

If we suppose the World to be Eternal, 'tis needless to enquire after its Origin or Duration; for according to that *Hypothesis*, it has had no Beginning, and will have no End. It would be impossible to look back through that infinite Space of Time, to know what was done then; and we ought to rest satisfied with the particular Histories of a very inconsiderable Part of the Ages elaps'd. But is it reasonable to make such a Supposition? If you talk of this World, as it is at present, that is, of the Earth we live on, surrounded by the Heavens, Reason convinces us, that it was not from all Eternity. The Hills and Dales it contains are a Physical Demonstration above all Contradiction: The Rains that fall upon the Earth, and the Rivers which run into the Sea, continually carry away some part of the Heights into the Bottoms, be the Quantity never so small; so that it is certain the Mountains would be levell'd, and the Valleys fill'd up in an infinite Space of Time. Thus were the Earth from Eternity, there would be no Mountains, nor Valleys, but it would be all cover'd with Water. But besides this Physical Proof, there are other Moral ones, which are also very strong. The remotest Histories do not look back above 5 or 6000 Years. The Invention of Arts and Sciences, the Dates of whose Originals are known, is of no extraordinary Antiquity. The Foundation of Cities, and the erecting of States, is not very old. The antientest Monuments we have are very modern, in comparison of an infinite Time. It is in a manner impossible, but that, had the World been eternal, the Memory of some antienter History than any we have must have been preserv'd; that Men should have been an infinite length of Time, without inventing Things necessary for Life; that they should have always liv'd like Savages, without
any

any certain place of Abode, without Towns, without Society; and in short, that there should not have remained some Monument of great Antiquity. All these, and many other Reasons persuade us to believe the World is not from all Eternity. It cannot be said to have been form'd within the Compass of Time, by an accidental Concurrence of Atoms, or of the Parts of Matter; for it is evident to any Person that will but reflect on it, that this World, as it is, could not be form'd without the help of some intelligent Being. If we should suppose it might have been form'd by the Motion of Matter, regulated by fix'd and unalterable Laws; to admit of that Motion we must own a Mover, distinct from the Matter, who has given it the Motion, and continues it according to the Laws by him establish'd: For whether we admit of a Matter divisible *ad infinitum*, or whether we believe the Bodies are compos'd of Atoms, yet we cannot say that Motion is essential to those Parts of Matter; or to the Atoms. They are, of their own nature, indifferent either to Motion, or Stillness; they would have continued such eternally, had not some Cause put them into Motion; they cannot give themselves Motion, and therefore they must have receiv'd it from some other Cause. If we would suppose that the Parts of Matter, or the Atoms, are in Motion from all Eternity, which is hard to be conceiv'd; yet still, of necessity, that Motion must have a Cause, which is not compriz'd in the Universality of the Matter, or of the Atoms. Besides, neither the Parts of Matter, nor the Atoms, have the Power in themselves to continue that Motion, much less to move in such and such manner, according to such and such Laws. Chance then cou'd never have determined them to move in the necessary Order for forming of the Universe.

This Argument sufficiently proves the Necessity of a Mover, distinct from the Matter, or from the Atoms; but does not make out, that the said Mover did himself form this World all at once. It may suffice, that he ingrafted a certain Motion in the Matter, or Atoms, according to the Laws whereof, this World might form itself by it self in Process of Time.

This is what is most hard to be conceiv'd, whatsoever System we imagine, whereby to explain this forming of the Universe; and should we make use of that of Monsieur *Descartes*, which is the most mechanical of them all, it would require an infinite time to put the World into the Condition we now see it in. But that which seems hard to believe with respect to all its Parts, is altogether inconceivable in regard of the forming of Plants, Animals, and Men. For who can imagine that those Beings, furnish'd with such proper Organs, and all so much alike in their Species, should be produc'd by the fortuitous Concurrence of the Parts of Matter, or of the Atoms? If that could be done at the Beginning of the World, why is it not done again? Why is Seed necessary for producing of Plants? Why do we not see Animals form'd of the Slime of the Earth? If the Earth, at first, produc'd the first Animals and Men, why has it produc'd none since? Is it possible that the same Disposition of the Parts of Matter should never happen since, for making such another Production? If Men were form'd by the Concurrence of the Parts of Matter, how came that Concurrence to be every where so uniform, that their Bodies should be alike, and compos'd of the same Members? If the first human Creatures were form'd by that Concurrence, it must be either said, there were only two form'd, a Man and a Woman, or that there were many in several places. If the first be insisted on, what reason is there for confining the Force of Nature, which produc'd Man, to one only Place, or to one Moment? If the second be chosen, why are all Men made up of the same Parts? Why are they not of several Shapes in several Countries? This Likeness can only proceed from their being all of them descended from one Man, and that Man must have been form'd at once by an intelligent Being. If we attentively consider the several Parts, the Organs, and the Springs that go to the composing the Bodies of Men, and perfect Animals, it will appear more impossible for Chance, or the Laws of Motion, to have form'd those Machines, than it would be for all *Virgil's Æneids* to have been compos'd by casting Letters together at a venture; or that any of the most regular

Chap. I. *the Old Testament.*

lar Machines should become perfect, without the Assistance of an able Workman's Hand. If we look upon Man, with regard to his Soul and Thought, it is absolutely impossible he should have been produc'd by Matter; for it is evident, that no ranging of Matter any way whatsoever, can produce one single Thought. It must needs follow then, that Thought is distinct from Matter, and that it has another Nature and another Origin. It may perhaps be urg'd, that those thinking Beings are from all Eternity. If we would suppose it, since the Subject in hand does not regard their Existence in themselves, but their Union with a Portion of Matter, it must of necessity be allow'd the Work of some intelligent Being, to have occasion'd it; for the Soul of it self is independent of Matter, and is not united to it either naturally, or of necessity. Neither is it conceivable, that it can be united to the Matter through its own Virtue; and it is less conceivable, that Matter should have an influence on the Soul, and unite it self to it. It must therefore be concluded, that God form'd the Body of Man and Woman; that he has united the Souls to them; that those Bodies were so form'd, as to be capable of forming others like themselves; and that as often as such have been form'd, God has united Souls to them, and that he maintains that Union as long as the Body subsists. Any other System whatsoever is incomprehensible.

When a Man is once convinc'd, that the World is not eternal, that it could not have been form'd by an accidental Concurrence of the Parts of Matter, and of Atoms; that it could not have existed, without the help of an intelligent Being; that there is no likelihood it should have successively form'd it self; and, in short, that there are Beings, which must have been form'd all at once, as they are; then he is very well dispos'd to believe that God created the World. It remains that we shew when and how he perform'd that Great Work. As God did it of his own Free Will, and as he is Eternal, there was no one Moment of Eternity wherein he might not have done it, if he had pleas'd; and there being no Cause for his Will, it cannot be known to us any other way than by Revelation, or the History of the World.

to which we must of necessity have recourse, to determine the Duration of the World. We have Both in the History of *Moses*, who has describ'd the Creation of the World, and set down how many Years it had lasted from its Beginning to his Time.

But it may be said, How are we sure that *Moses* wrote that History; that he deserves to be credited; and that his Account is true? These are the Proofs which ought to convince any reasonable Mind. All Antiquity, both sacred and profane, acknowledges *Moses* to have been the Legislator of the *Jews*. That whole Nation has always carefully preserv'd his Books, and always look'd upon them as containing their Law. When the Tribes were divided into two Kingdoms, both of them preserv'd the same Respect for those Books, as being writ by *Moses*. The *Samaritans*, who came afterwards, receiv'd them from the *Israelite* Priests; the *Jews* carried them to *Babylon*, when they were carried thither into Captivity; they brought them back, and afterwards revis'd and corrected them. Profane Authors have spoke of those Books, as being writ by *Moses*; In short, it is as certain, that the Books which go by the Name of *Moses* are his own, as that those which are ascrib'd to *Herodotus*, *Thucydides*, &c. appertain to those whose Names they bear. It is possible there may have been some Additions and Alterations made in them; but the Body of the History and the Laws could not be altered.

A Man then must want common Sense, if he denies that the Books which bear the Name of *Moses*, are his own. Let us now examine whether he deserves to be credited, and whether his History be true. We have several Proofs for it. 1. It is the antientest History in the World; for whether *Moses* was contemporary with *Inachus*, the first King of *Argos*, who liv'd 600 Years before the War of *Troy*; or whether he did not live till the Days of *Cecrops*, King of *Athens*, who reign'd 300 Years before that War; it is certain he is much antienter than *Homer*, or *Hesiod*, and all other profane Historians. 2. *Moses* is the only Person that has given a plain and historical Account of the Origin of the World, and who has continued that History uniform, and without any
Inter-

Interruption to his own Time. All that the others have wrote of the first Ages, is, as they own themselves, mere Ignorance, Darkness, and Fable. 3. *Moses* wrote at a Time, when he could be sure of the Truth of what he wrote, and when it might have been easy to convict him of Falschhood, had he deliver'd any Fables. 4. We have nothing in antient History, nor in Fable, to prove that the World is older than *Moses* represents it. 5. His History agrees with the profane Historians of several Nations. We there find the Originals of several Nations, and their ancient Names, which many of them have preserv'd.

It is true, there are People that boast of a greater Antiquity, than that which *Moses* assigns the World; such as the *Chaldeans*, the *Egyptians*, and the *Chinese*: but that vain Antiquity they please themselves with is fabulous, as has been own'd by the best Authors. *Cicero* rejects the Observations the *Chaldeans* pretended to have of 470000 Years, as a manifest Falschhood. When *Alexander the Great* came to *Babylon*, he found no Observations of any longer Date than 420, or 790 Years. The Succession of their Kings agrees exactly with the History of *Moses*; for they reckon Ten Generations from their first Father to the Flood, and ten Generations from the Flood to *Abraham*. They assign their first Kings a long Life, wherein they draw near to the History of *Moses*; but they have swell'd it, to support their pretended Antiquity. The *Egyptians* advance their Antiquity only to fabulous Times, wherein they make Gods and Demi-Gods to have reign'd for several Ages. The Dynasties of their Kings, if in Order of Succession, would extend to 5355 Years, down to the Reign of *Alexander the Great*, which would run back far beyond the Flood; but those Dynasties did not succeed one another; they are the Successions of Princes of several Parts of *Egypt*, whose Names they bear. *Varro* who wrote about the Year of *Rome* 700, assigns the *Egyptian* Monarchy no greater Antiquity than 2100 Years; which agrees with the Time of the Deluge assign'd by *Moses*. In short, their own Historians own none but fabulous Reigns beyond the Deluge. The *Chinese* own their History, before King *Fohi*, is fabulous. That of *Fohi*, and his Successors, is no better. The rest

of their History contains but 2697 Years before CHRIST, which does not run back beyond the Flood. Thus should we even suppose the Histories of those Monarchies to be true, it would not be impossible to reconcile them with that of *Moses*. But those Histories are every way uncertain, and nothing near so antient as *Moses*.

There is no question then to be made of it, but that we must look in the Books of *Moses* for the most certain History of the Beginning of the World. Did not Religion convince us, as it does, that the Books of *Moses* were wrote by Divine Inspiration, Reason ought to persuade us that his History is true, and the only one wherein we can find when the World began, and how long it has lasted.

The Subject I have been handling, what Precaution soever I have taken to render it clear, will seem perhaps a little abstracted. I confess it requires Attention and Reflection: but I thought it necessary, to lay the Foundation of the History, in proving by solid Arguments, that the World is not eternal; that it was not produc'd by a fortuitous Concurrence of Atoms; that it was made all at once by an intelligent Being; and to shew by such Proofs as are sufficient to convince any reasonable Man, that the History of *Moses* is true. The more any one shall consider, the more able he will be to perceive the Strength of these Arguments; the more he shall weigh these Proofs, the more he will be convinc'd of the Truths which I have advanc'd.



CHAP. II.

The CREATION.

HAVING shewn in the foregoing Chapter, that *Moses* is the only person from whom we can learn the true Origin of the World, which is the first Point of History; I shall now set down his own Account of it, as we have it in the first of the five Books which he has written,

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written, which is therefore called *Genesfs.* And this I shall do in his own Words, which I shall explain with some short Notes. ^a *In the Beginning*, says he, *God created the Heaven and the Earth.* These Words may be understood either of the Creation of the Matter of Heaven and Earth, or rather be look'd upon as an Abridgement and Summary of what he is going afterwards to describe. This Expression, *In the Beginning*, is absolute, and implies, that was the Beginning of all Things, which *Moses* comprizes under the Names of *the Heaven and the Earth*; because Men generally look upon the Globe of the Earth on which they live, and compos'd of several Bodies, as one Part of the World; and reckon the other Part to be that immense Extent, which encompasses it, and appears to them like an Arch, to which they give the Name of Heaven. *Moses*, in the next place, represents the posture Things were in, when God went about to form the World, to the end that the comparing of what it was, with what it afterwards became, might enhance the Excellency of the Workmanship. ^b *The Earth*, says he, *was without Form and void*; to signify, that what afterwards became Earth, was then a confused and shapeless Mass. *Darkness was upon the Face of the Deep*: The Waters encompass'd the Earth, and all that Mass was cover'd with Darkness. *The Spirit of God mov'd upon the Face of the Waters*. By this Spirit of God, some understand the Holy Ghost; but it is more natural in this place to take that Expression for the Air or Wind, which was above the Waters: So that *Moses*, in a few Words, describes the three Parts of the Chaos, the Earth, Water, and Air, or the Ethereal Matter.

The first thing we conceive as necessary for the Ornament, and even for the forming of the Universe, is Light, without which the Order and Beauty of things is altogether useless; and therefore *Moses* begins his Description of the Manner of the forming of the World, by the forming of the Light. ^c *God said, Let there be Light, and there was Light.* The World was enlightened.

^a *Gen. i. 1.*

^b *Ib. v. 2.*

^c *Ib. v. 3.*

But here there is a Difficulty: *Moses* does not mention the Creation of the Sun and Stars till the fourth Day; and yet he supposes that the Light was form'd on the first Day. Interpreters resolve this Difficulty several Ways. The most natural is, that the whole Extent of Matter was enlighten'd by luminous Bodies; which is conformable to the System of the new Philosophers. For, God having put the Parts of Matter into Motion for the forming of the World, it was necessary, according to Them, that the small Globes of Ethereal Matter, by struggling to break loose from the Center of their Vortexes, should naturally cause Light: But whatsoever way that was done, God began by the Production of Light, and that was the Work of the first Day's Creation.

Moses divides the Work of the Creation into six Days, and particularly sets down what Beings God created every Day. Some Authors have been of opinion, that *Moses* related the Creation after that manner, only to distinguish Things the better, and adapt himself to the vulgar Way of speaking; but his Text is too precise to bear any such Interpretation: It is to be understood literally, and we must believe the World was created in six Days.

God then made the Light the first Day: Let us now see what was the Work of the second Day. ^d God made a Firmament to divide the Waters which are above the Firmament, from those which are below it. This word *Firmament* is obscure; I must explain it.

The *Hebrew* Word signifies *Extension*; and by it *Moses* means that Extent of Airy Matter, which encompasses the Earth. It separates the Clouds from the Waters that are upon the Earth; and our Sight represents those Clouds, as being at the other Extremity of that Extent.

The third Day, the ^e Earth, which had been before all cover'd with Water, was discover'd; the Waters retir'd to those Cavities God had made; the Earth shot out Plants, Herbs, and Trees of all sorts.

The ^f fourth Day God made the Stars, the Sun, and

^d Gen. i. 6.

^e Ib. v. 9.

^f Ib. v. 12.

the Planets; the ☿ Sun to give Light in the Day, and the Moon at Night:

The ^h fifth Day was allotted to the creating of Birds and Fishes. God blessed and bid them increase and multiply. Next he form'd the several sorts of Animals, wild and tame, and the Reptiles. * It is not particularly set down, whether that was done the fifth or the sixth Day.

Hitherto nothing is said of the Creation of Man. As that was the most excellent Work, God reserv'd it for the last; and *Moses* does not relate the History of the Creation of Man, till after that of other Creatures: But he speaks of it after a very different manner, and uses very different Expressions. When he treats of other Creatures, God, says he, commanded the Things to be made, and they were made; but when he speaks of the Creation of Man, he represents God as acting himself, and undertaking that excellent Workmanship with some sort of Reflection and Deliberation. *Let us make Man*, says he, *in our Image, after our Likeness*. He constituted him Lord over the Fishes, the Birds, and the Beasts; he gave him all the Fruits of the Earth for his Sustenance: And to the end the Race of Man might not perish, he form'd a Woman: He made them fruitful by his Blessing, and commanded them to multiply and people the Earth.

Moses does not content himself with giving us, in the first Chapter, a general Account of the Creation of Man and Woman; but in the second explains more particularly the manner of forming them both, in the following Circumstances. ^m Man is compos'd of Soul and Body. God made his Body of the Slime of the Earth, and he breath'd into his Nostrils the Breath of Life; that is, his Soul. That Man was call'd ⁿ *Adam*. God did not create the Woman at the same time; but after *Adam* had been created, caus'd him to fall into a profound Sleep; and as he slept, took from him one of his ^o Ribs, and made the Woman, and brought her to *Adam*.

This Manner by which *Moses* says the Woman was

^g Gen. i. 14.

^h Ib. v. 26.

ⁱ Ib. v. 22.

^k Ib. v. 24.

^l Ib. v. 26.

^m Gen. ii. 7.

ⁿ Ib. v. 8.

^o Ib. v. 21.

form'd, gives Unbelievers an Occasion of raising several Difficulties. Was, say They, that Rib of *Adam's*, where of the Woman was made, superfluous or not? How did God make a Woman of a Rib? Why did he not make the Woman at the same time with the Man, as he created other Creatures Males and Females? But how frivolous are these Objections! For why could not God have created *Adam* with a Part he was to take from him soon after, and which was useless to him? Was it any thing more difficult for him to form a Woman out of a Rib which was cover'd with Flesh, than to make the Body of a Man, or of a Beast, out of the Earth? We know not in what manner that was done, nor is it necessary we should know it. It is enough, that the Body of the Woman was form'd of the Substance of the Man's Body, and that such a way of forming it was more agreeable than any other to God's Order and Wisdom. And that for this Reason: The Woman being form'd out of the Man, the Man is oblig'd to love her, and the Woman ought to be subject to the Man. It was convenient she should be so form'd, to secure Man's Affection to the Woman, and the Subjection of the Wife to the Husband. Therefore when *Adam* saw her, he said, *This is now Bone of my Bone, and Flesh of my Flesh; she shall be call'd Woman, because she was taken out of Man. Therefore shall a Man leave his Father, and his Mother, and shall cleave unto his Wife; and they shall be one Flesh.* That first Woman was call'd *Eve*, which signifies, *the Mother of the Living.*

And here it will be proper to discuss the Question, whether God created only one Man, and one Woman? Whether *Adam* was the first Man, and *Eve* the first Woman? Because there have been Authors who have maintain'd that there were Men before *Adam*, whom they call *Pre-Adamites*, and a great many persons have been infatuated with that Opinion. That System, which was wholly unknown to Antiquity, was invented the last Century by one *Peyrere*; but you need read *Moses's* Relation only, to be convinc'd, that the Description he

gives of the forming of *Adam* and *Eve*, is the making of the first Man and the first Woman that ever were in the World. As his Description of the making of this World, of the Plants, and Animals, is that of the entire forming of this World, and of the first Plants and Animals; there is a necessary Connection between those two things: And as all the Plants are come from the Seeds of those first Trees, and all Creatures from those first Creatures God created; so all Men are descended from that first Man and that first Woman.

This then is the Ground which that modern Author has, to support his System of the *Pre-Adamites*. He supposes the Man, whose Creation *Moses* relates in the first Chapter of *Genesis*, is not the same whose Formation he describes in the second; and that God, after having created several Men and Women at the Beginning of the World, made one new Man and one new Woman a long time after. But it is plain, that the same Man, call'd *Adam*, is spoken of in both Chapters. Besides, if there were already several Men upon the Earth, why should God have created a new one? Could not he have chosen one of those already form'd, to sanctify him, and make him Chief of a Chosen People? It is specify'd in the second Chapter, That it had not rain'd upon the Earth, and there was no Man to till it, before God created that Man. It appears that the said Man was alone upon the Earth. To conclude, when *Moses* in the fifth Chapter reckons up the Progeny of *Adam*, he again makes use of the same Expressions he did in the first Chapter. This *Adam* then is the same Man, whose Creation is mention'd in the first Chapter. This is convincing: Let us see what the Author of the contrary System objects against it.

Among all the Conjectures he makes, there is but one that seems to have any difficulty; which is, that *Cain*, the Son of *Adam*, having slain his Brother *Abel*, and going away towards the *East*, said, *Every one that findeth me shall slay me*. This seems to imply, that there were then Men upon the Earth. And indeed, *Cain*

¹ Gen. v. 2,

² Gen. iv. 15,

³ Ib. v. 17.

marry'd, and had a Son call'd *Enoch*; and being come into the *East*, he there built a City, to which he gave his Son's Name. Hence the Author concludes, that the Earth was already inhabited by Men, and another Race of Men than that of *Adam*; for *Abel* was dead, *Cain* was fled, and *Seth* was not born till the 130th Year of *Adam*, after the Death of *Abel*. This Objection seems at first to carry something of Probability with it. The Answer will dispel this vain Light.

To answer it then, it must be observ'd, That the Murder of *Abel* by *Cain* happened a long Time after their Birth, a little before that of *Seth*, which *Eve* look'd upon as a Comfort for the Death of her Son *Abel*, saying *God hath appointed me another Son instead of Abel, whom Cain slew*. Supposing then that Murder to have hapned in the 128th Year of the World, there might be then many Men on the Earth, descended from *Adam*; for tho' the Scripture names but three of his Children, yet it is said he had many Sons and Daughters. If we calculate the Number of *Adam*'s Children and their Offspring, in 122 Years, it will appear there might be a mighty Number of Men and Women; So that it is not surprizing, that when *Cain* slew his Brother *Abel*, some part of the Earth should be already peopled.

The first Man, coming from the Hands of God, was just, innocent, perfect in his Nature, illuminated with the clearest Lights of Reason, without any evil Inclination, without Concupiscence; but yet free, and having the Power of tending towards Good or Evil. God, to make him the more happy, plac'd him in a Garden, planted with Trees, from whence went a ^a River, which divided it self into four Branches; the *Pison*, which compass'd the Land of *Havilah*, where there is Gold, Bdelium, and the Onyx Stone; the *Gihon*, which ran into the Land of *Chus*; the *Hiddekel*, or *Tigris*, which goes towards *Affyria*; and the *Perath*, that is, the *Euphrates*. This is the Place generally call'd the *Terrestrial Paradise*.

Interpreters are not agreed among themselves, in what Place of the Earth this *Terrestrial Paradise* was situ-

^a Gen. iv. 25.

^a Gen. ii. 8, & seq.

ated. The Part of the World is sufficiently denoted by the Rivers *Hiddekel* and *Perath*, which are certainly the *Tigris* and *Euphrates*, Rivers of *Asia*. The *Gihon* and the *Pison* are not so well known: But being it is said, that those four Rivers united in one Channel, in the Terrestrial Paradise, going out from thence form'd four several Branches; it must be allow'd that the *Gihon* and the *Pison* were in the same Part of the World as the *Tigris* and the *Euphrates*; and it is very likely that the earthly Paradise, was about that Place, where those Rivers being united in one Body, afterwards divide into two Branches, which the Scripture calls *Gihon* and *Pison*, one whereof runs into the Country of *Susiana*, which is the Land of *Chus*, and the other into that of *Havilah*, or *Chavila*, which is a Part of *Arabia* the Stony. This is the most probable Account that has been given of the Situation of the Terrestrial Paradise.

^w The Employment of *Adam* and *Eve* in Paradise, was to cultivate, and keep it, and to live in it with Satisfaction and Delight. For this End, God gave him leave to eat the Fruit of all the Trees there, even of the Tree of Life, excepting only of the Tree of the Knowledge of Good and Evil.

It is suppos'd, That the Tree of Life was so call'd, because the Fruit of it had the Virtue of preserving from Death; and that the Tree of the Knowledge of Good and Evil had that Name, because after *Adam* and *Eve* had eaten of its Fruit, they began to know the Good they had lost thro' their Disobedience, and the Misery they were fallen into.

The Reason for which God forbid them to eat the Fruit of the Tree of the Knowledge of Good and Evil, was, because he would make Trial of their Obedience. He annex'd a Penalty to this Prohibition. The more easy the Precept was to be observ'd, the greater was the Penalty which Man was to incur if he transgress'd it. In the ^x Day, says he, *that thou eatest thereof, thou shalt surely die*. Thou shalt become subject to Death.

Adam and *Eve* were neither prudent nor happy e-

^w Gen. ii. 8, 15.

^x Ib. v. 17.

nough to observe the Prohibition which had been given them. They did eat of the Fruit of which God forbid them to eat. Ah! How came they so soon to disobey such a positive Command of God, and attended with such a dreadful Threat! *Eve* was deluded by the Serpent, which persuaded her to eat of the Fruit God had forbid her eating, telling her, That as soon as they had eaten it, their Eyes would be open'd, and they should be like God, knowing Good and Evil. *Eve* view'd the Fruit; she found it beautiful and agreeable to the Sight; she eat of it, and gave to her Husband, who eat also.

But it may seem incredible that a Serpent should have spoke, and reason'd. This is one of the Difficulties which Unbelievers make. It has been answer'd several Ways. Some Commentators pretend, that by the Serpent is to be understood the Devil; and that all that is said of the Discourse, and of the exterior Temptation, is to be understood of the inward Suggestions of *Satan*. Others say, the Devil took upon him the Shape of a Serpent. But both these Opinions seem opposite to the Words of *Moses*, who supposes that this Serpent was one of the Animals of the Earth. The Punishment God inflicted on it of creeping on the Earth, and the Enmity between its Race and that of Women, are Particulars which do not agree with any but the true and real Serpent. A learned *Jew* expounds the Temptation of the Serpent after a quite different manner: He pretends it did not speak, and that *Eve* said nothing to it; but that the said Animal being then active, got upon the Tree of the Knowledge of Good and Evil, took of the Fruit, and eat it; that *Eve* having seen it eat several times, and not die, concluded with her self that the said Fruit did not occasion Death, and that it might be grateful to the Taste; and that it was thus the Serpent gave the Woman to understand, as if it had spoke, that she would not die for eating that Fruit; which made her believe that God had only forbid them eating of it, because if they did so, they would have the Knowledge

of Good and Evil. This Opinion solves all Difficulties; and yet it must be own'd, that the Text seems to express more, and to insinuate that there was a real Dialogue between the Woman and the Serpent: We must therefore return to the more general Opinion of the Expositors, that the Devil actually made use of the Serpent, to talk to *Eve*, and tempt her. It was a real Serpent, and not an imaginary one, that spoke to her; but it only spoke by means of the Devil, who made use of that Creature as the fittest to be employ'd in that Service. But if the Serpent could not speak naturally, how came it that *Eve* was not frightened when she heard it talk? *Eve* being but newly form'd, might not perhaps know that Animals did not speak. But, it may be said, Why did not *Moses* say it was the Devil that made use of the Serpent to tempt *Eve*? To which we answer, that *Moses* contented himself with relating the Fact, as it happen'd outwardly, without commenting on it, or giving any Exposition; as in the eighteenth Chapter he calls the three Angels that appear'd to *Abraham*, Men, without declaring that they were Angels. * *St. Paul* in the same manner assigns to the Serpent the seducing of *Eve*; but in another place of the Scripture, that seducing is assigned to the Devil. The Consequence of *Adam* and *Eve's* Disobedience was, that no sooner had they eaten of the Fruit which God had forbid them to eat of, says the Scripture, † but their Eyes were open'd, and perceiving that they were naked, they sew'd together Fig-leaves to cover themselves. *Moses* had before observ'd, ‡ that *Adam* and *Eve* were naked, and that they were not asham'd. Before Sin was committed, they were innocent and free from Passions, like Children which are not asham'd of their Nakedness. After they had sinn'd, they began to feel the disorderly Motions of Concupiscence; they were asham'd to see themselves naked: and when they heard the Voice of God, § walking in Paradise when the Wind rose in the Afternoon, they hid themselves from the Face of the Lord among the Trees of Paradise. God at that time was heard, and made himself known

* 2 Cor. xi.

† Gen. iii. 7.

‡ Gen. ii. 25.

§ Gen. iii. 8.

to Man after a sensible manner. He call'd *Adam*, and said to him, ^d *Where art thou?* not to know where he was, but to make him the more sensible of his Fault. ^e *Adam* excus'd himself, that he durst not appear because he was naked. God upbraided him with being asham'd, only because he had eaten of the Fruit of the Tree, which he had been forbid to eat. He threw the blame upon his Wife, and she upon the Serpent, and God punish'd them all three. He said to the Serpent, ^f *Because thou hast done this, thou art cursed above all Cattel, and above every Beast of the Field; upon thy Belly thou shalt go, and Dust shalt thou eat all the days of thy Life. And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; she shall bruise thy Head, and thou shalt lie in wait for her Heel.* He said to the Woman, that she should bring forth in Sorrow, and that she should be under the Dominion of her Husband; and to the Man, that the Earth should be cursed for his sake; that he should not have his Sustenance from it without much Labour; and that he should eat his Bread in the Sweat of his Brow, till he return'd to the Earth from which he had been taken; for, said he, ^g *Dust thou art, and unto Dust shalt thou return.* After this *Adam* and *Eve* were driven out of Paradise, to labour in tilling the Ground; and lest they should return and eat of the Tree of Life, God, having driven them out, plac'd Cherubims before Paradise, with a flaming Sword which turn'd every way to guard the Entrance. It is not certainly known what *Moses* means by those Cherubims: It is generally believ'd that they were Angels, but the *Hebrew* Word may be taken for all things in general that can strike a Terror; and the flaming Sword may also be taken metaphorically for Fire, or for Lightning, or for any other Body, which by its Brightness hinder'd Men from approaching to Paradise.

It is not exactly known how long *Adam* and *Eve* continued in the Terrestrial Paradise. The most receiv'd Opinion is, that they were there but one Day. This is certain, that they were expell'd the same Day they dis-

^a Gen. iii. 9.

^e Ib. v. 10, 11, 12, 13.

^f Ib. v. 14, and seq.

^g Ib. v. 12.

obey'd God's Command. Whilst *Adam* was in the Terrestrial Paradise, the ^h Scripture says, that God brought all the Beasts of the Earth and the Birds of the Air to *Adam*, that he might give them Names; and that *Adam* gave to every one its proper Name; but we know not whether that was done before or after the forming of the Woman.

And now I think I have evidently proved that the World was created, and sufficiently explain'd the Particulars of its Creation. It remains that I shew how many Years it has been created. That depends on the Chronology of the History which is to follow, in which the Antients do not agree. To give you a Plan of that which we will follow, and shall be made out in the Sequel, we will divide the Duration of the World from the Creation to *Jesus Christ* into six Ages. The first from the Creation to the Flood, consisting of 1656 Years, one Month, and twenty six Days.

The second, from the end of the Deluge in the Year of the World 1657, till the Calling of *Abraham*, contains 426 Years, four Months, and eighteen Days.

The third, from the Calling of *Abraham* till the Deliverance of the Children of *Israel* out of *Egypt*, consisting of 430 Years.

The fourth, from the Departure of the *Jews* out of *Egypt*, till the Building of *Solomon's Temple*, of 479 Years and seventeen Days.

The fifth, from the Building of the Temple to the end of the Captivity of the *Jews*, of 476 Years.

The sixth, from the setting of the *Jews* at liberty by *Cyrus King of Persia*, till the Birth of *Jesus Christ*, of 532 Years: all which put together makes 4000 Years.

To know the Beginning of those Years of the World, it were requisite to know at what Season of the Year it was created. Let us endeavour to discover it. Some are of opinion it was in *Autumn*; because it is said the Trees were created bearing Fruit, and because the *Israelites* began their Year in *September*. Others hold that the World was created in the Spring: This Opinion seems

consonant to the Order of Nature; for it is likely that God created the World in the new Season, when the Trees and Plants begin to shoot out. However, nothing can be said with Certainty as to the Season of the World's Creation; but for the ease of Chronology, it is suppos'd that the first Year of the World began, like our Years, in *January*, or like that of the *Jews*, in *March*.

Having thus divided the several Years of the World, it is requisite for me to give the Reader an Abridgment of the History of each Age. It will be no difficult Task for me to acquaint him with what relates to the History of the first Age. We know nothing of it, but what is found in *Genesis* concerning the Birth, the Children, and the Death of the Patriarchs descended from *Adam* till *Noah*.

CHAP. III.

The first Age of the World, from its Creation till the Flood.

WE have already observ'd, that we have but very little Account of what *Adam* and *Eve* did in *Paradise*. But *Moses* relates, that after they were gone out of it, *Adam* had two Sons by his Wife, ⁱ *Cain* and *Abel*. The Employment which is assign'd to these two Men, is agreeable to what the Antients tell us of the Way of living among the first Men: *Abel* kept Sheep, and *Cain* till'd the Land. The Religion of these first Men was to adore the true God, and offer Sacrifices to him. It happen'd long after, that ^k *Cain* offer'd to God some of the Fruits of the Earth, and *Abel* the first Product of his Flocks. The Lord accepted of *Abel's* Sacrifice, and was not pleas'd with *Cain's*. And why, it may be said, were their Sacrifices thus differently receiv'd? As it is the Disposition of the Heart which renders Sacrifice acceptable

ⁱ *Gen.* iv. 1, 2.

^k *Ib.* v. 3.

in the Sight of God, there is no doubt but that made the Difference in the Acceptance of the Offerings of *Cain* and *Abel*; the latter offering the best he had in his Flocks, shew'd he offer'd that Sacrifice with a chearful Heart: On the contrary, *Cain* offering the worst of the Fruits of the Earth, sufficiently testify'd he did it not with a good Heart. Therefore it is, that St. ¹ *Paul* says, it was *Abel's* Faith which caus'd his Sacrifice to be prefer'd to *Cain's*. But it may be ask'd, how *Cain* and *Abel* perceiv'd the Difference which God made between their Offerings? The *Jewish* Tradition deliver'd by St. *Jerome* is, that *Abel's* Offerings were consum'd by Fire from Heaven, and *Cain's* were not. However it was, *Cain* was troubled and incens'd, because God had not accepted of his Offering. God gave him to understand, it was his own fault that his Offering had not been accepted; and that if he did well, he should receive the Reward, but if he sinn'd he should be punish'd for his Offence, yet he might shun that Punishment by doing well. *Cain* did not not make good use of this Instruction. Instead of being concern'd for his Fault, he was still more exasperated against his Brother, and slew him. The Lord presently charg'd *Cain* with that Murder, saying, ^m *Where is Abel thy Brother?* *Cain* answer'd in an insolent manner, *I know not; Am I my Brother's Keeper?* Then the Lord declar'd to him his Offence, and at the same time pronounc'd his Sentence: *What hast thou done, said he? The Voice of thy Brother's Blood crieth unto me from the Ground. And now art thou cursed from the Earth, which hath opened her Mouth to receive thy Brother's Blood from thy Hand. When thou tillest the Ground, it shall not henceforth yield unto thee her Fruits: A Fugitive and a Vagabond shalt thou be in the Earth.* *Cain*, amaz'd at this Curse, began to be sensible of the Heinousness of his Offence, and the Misery he was reduc'd to. *My Offence, said he, is too great to obtain Pardon: An Expression of Despair rather than Repentance. Behold, thou hast driven me out this Day from the Face of the Earth, and from thy Face shall I be hid, and I shall be a Fugitive and a Vagabond in the Earth; and it*

¹ Heb. xi.^m Gen. iv. 9, &c.

shall come to pass, that every one that findeth me shall slay me. God secur'd him against that Dread, giving us thereby to understand, that Vengeance is to be left to him, and that it is not lawful for private Persons of their own Authority to kill such as deserve Death: *That shall not be,* said he, *for whosoever slayeth Cain, Vengeance shall be taken on him seven-fold:* that is, in a very grievous manner. The Lord, to secure *Cain* from the Vengeance of Men, put a mark upon him, that he might not be kill'd by those that met him. Expositors vary much concerning the Nature and Quality of that Mark: Some say, it was a Horn; others, that it was Leprosy all over his Face; Some have fancied it was a Dog that follow'd him. These are extravagant Opinions, and it seems more reasonable to say, that it was a shaking, or some Mark on the Face, which render'd him dreadful to such as look'd upon him. But the Scripture giving no Account ⁿ what Mark it was, it is a rashness to guess at it.

Cain, in pursuance of God's Order, went into the Land of *Nod*, which is to the Eastward of *Eden*, that is, beyond the Country of *Babylon*. There he built a Town, and gave it the Name of his Son *Enoch*. That *Enoch* begot *Irād*, *Irād* begot *Mehujael*, *Mehujael* begot *Mathusael*, and *Mathusael* begot *Lamech*. The Scripture takes notice of this Man, as a thing altogether new and singular, that he marry'd two Wives, call'd ^o *Adah* and *Zillah*. By *Adah* he had two Children; *Jabal* ^p, who was Father of those who live in the Shepherds Tents; and *Jubal* ^q, the Father of such as play on Instruments. By *Zillah* he had also ^r *Tubal-cain*, who found out the Art of working of Metals, and making Works of Copper and Iron. It is farther said of ^s *Lamech*, that he wounded a Man to Death, and that his Wives fearing he might be kill'd, he satisfied them, by telling them, that, *If Cain's Death should be revenged seven-fold, his would be so seventy seven Times seven Times*, that is, much more grievously. Tho' other Interpretations may be given to *Lamech's* Words, which are very obscure, this seems the most natural.

ⁿ Gen. iv. 16.^o Ib. v. 19.^p Ib. v. 20.^q Ib. v. 21.^r Ib. v. 22.^s Ib. v. 23.

Adam, besides *Cain* and *Abel*, had several other Sons and Daughters; but *Moses* speaks only of a third, whom his Wife call'd *Seth*, saying, *The Lord has given me another Son, in the stead of Abel, whom Cain slew.* This Man had a Son call'd *Enos*, of whom it is said, that he *begin* to call upon the Name of the Lord; which is to be understood of a publick Worship, or with Ceremonies: others giving a different Turn to this Text, say, it was in the Days of *Enos* that Men began to profane the Lord's Name, that is, to worship false Deities.

The Scripture says nothing more particular of *Adam's* Descendants. It only gives the Names of *Seth's* Progeny, what Year of their Life they had Children in, what Son succeeded, and how many Years they liv'd; which would ascertain the Duration of the first Age of the World, till the Flood, if all the Texts agreed: but there being a Difference between the *Hebrew* and the *Samaritan* Texts, and the *Greek* Version of the *Septuagint*, concerning the Number of Years, and no Resolution which of them is to be adher'd to, it follows, that there is no Agreement about the Years that pass'd between the Creation and the Flood; for according to the *Hebrew* Text they are 1656, according to the *Samaritan* 1307 or 1327, and according to the Version of the *Septuagint* 2256. These Differences may be seen at one view in the following Tables.

Gen. iv. 26.

Gen. v.

A TABLE of the PATRIARCHS, from the Creation to the Flood, with the Years they liv'd; and the Years of the World, according to the Hebrew Text.

Their Names.	Years of their Age when they had their Children.	Years they liv'd after begetting their Children.	Years of their whole Life.	Years of the World when they were born.	Years of the World when they dy'd.
1. Adam,	130	800	930	1	930
2. Seth,	105	807	912	130	1042
3. Enos,	90	815	905	235	1140
4. Cainan,	70	840	910	325	1235
5. Malaleel,	65	830	895	395	1290
6. Jared,	162	800	962	460	1422
7. Enoch,	65	300	365	622	987
8. Methuselah,	187	782	969	687	1656
9. Lamech,	182	595	777	874	1651
10. Noah,	500	450	950	1056	2006

Noah being born in the Year of the World 1056, and the Flood happening in the 600th Year of his Life; the Duration from the Creation till the Flood is 1656 Years.

The same TABLE,

According to the Version of the Septuagint.

Their Names.	Years of their Age when they had their Chil- dren.	Years they liv'd after beget- ting their Chil- dren.	Years of their whole Life.	Years of the World when they were born.	when they dy'd.
1. <i>Adam,</i>	230	700	930	I	930
2. <i>Seth,</i>	265	707	912	230	1142
3. <i>Enos,</i>	190	715	905	435	1340
4. <i>Cainan,</i>	170	740	910	625	1535
5. <i>Malaleel,</i>	165	730	895	795	1650
6. <i>Jared,</i>	162	800	962	960	1922
7. <i>Enoch,</i>	165	200	365	1122	1487
8. <i>Methuselah,</i>	{ 187 or 167	{ 782 or 802	969	1287	2256
9. <i>Lamech,</i>	188	{ 665 or 535	{ 752 or 723	{ 1474 or 1454 1662	{ 2227 or 2207 2612
10. <i>Noah,</i>	500	450	960	{ or 1642	{ or 2592

Noah being born in the Year of the World 1662, or 1642, and the Flood happening in the 600th Year of his Life; the Duration from the Creation till the Flood is 2262, or 2242 Years.

The same TABLE,

According to the Samaritan Text.

Their Names.	Years of their Age when they had their Children.	Years they liv'd after beget- ting their Children.	Years of their whole Life.	Years of the World when they were born.	when they dy'd.
1. Adam,	130	800	930	1	930
2. Seth,	105	807	912	130	1042
3. Enos,	90	815	905	235	1140
4. Cainan,	70	340	910	325	1235
5. Malaleel,	65	830	895	395	1290
6. Jared,	62	785	847	460	1307
7. Enoch,	65	300	365	522	887
8. Methuselah,	67	653	720	587	1307
9. Lamech,	53	600	653	654	1307
10. Noah,				707	

Noah was born in the Year 707, and the Flood hap-
pen'd in 1307.

After having consider'd these Tables, we find,

1. That those first Men lived several Ages.
2. That the *Hebrew* Text and the Version of the *Septuagint* agree as to the length of the Lives of all the Patriarchs, excepting *Lamech's*; which, according to the *Hebrew*, is of 777, and according to the *Septuagint* of 753: or 723 Years.
3. That the Version of the *Septuagint* adds a hundred Years to the Time when the first five Patriarchs and the seventh begot them who are set down in the Genealogy, taking off the same Number of Years from the Time they liv'd after begetting those Sons; which brings the Time of the Flood, according to the *Septuagint*, to be 606 Years later than the *Hebrew* Text.

4. That

4. That the *Hebrew* Text is uniform, but that of the Version of the *Septuagint* differs somewhat, particularly as to the Years of *Methuselah*; for it is set down there, that he begot *Lamech* in the 167th Year of his Age, or in the 177th. If *Lamech* had been born in the 167th Year of *Methuselah*, the latter must have liv'd fourteen Years after the Flood.

5. That the Computation of the *Samaritans* agrees with that of the *Hebrew* Text, as to the Years of the first five Patriarchs, and of *Enoch*; but differs from it in the Years of *Jared*, of *Methuselah*, and of *Lamech*, which much shortens the Extent of Time.

But whence then proceeds this Difference in the Texts? This Diversity could not happen by Chance, nor by our mistaking one Figure for another; for besides that the Question is about several Articles, Care has been taken to add or diminish the hundred Years in the Lives of the Patriarchs, after they begot the Person mention'd in the Genealogy. This Difference has not been made in latter Ages, for it was to be seen during the first Centuries of the Church in those three Texts, as appears by the Testimonies of *Eusebius* and *St. Jerom.* Since it is impossible to reconcile them, it must be granted, either that there has been some Alteration in the *Hebrew* Text; or that the Version of the *Septuagint* is unfaithful, or has been corrupted; and that the *Samaritan* Text, which agrees with neither of them, is faulty; or that in case this last should be the true, the *Hebrew* Text is deprav'd; or the Version of the *Septuagint* erroneous; as to which Point, Authors are divided. Some say, the *Jews* have corrupted the *Hebrew* Text, to shorten the Duration of the World. Others believe, the *Septuagint*, or rather some Transcriber of their Version, added of his own head the Hundred Years of surplusage in the Generation of the Patriarchs: they urge several Conjectures of little weight on both sides. If we would judge of the Truth of that Chronology by the Testimony of the Fathers, we find they are divided: Most of them have follow'd the *Septuagint* in their Chronology, because they made use of that Version, or of a *Latin* Translation from it; but those who have examin'd the Case, as *Africanus*, *Eusebius*, *St. Jerom*,

and even St. *Augustin*, have observ'd the Difference there is between thole Texts, and some have been rather inclinable to make choice of the *Hebrew* Text. There is no great stress to be laid on the Computation we find in the History of *Josephus*, which sometimes agrees with the *Hebrew* Text, and sometimes with the *Septuagint*. So that whatsoever search we make, it is uncertain whether the *Hebrew* Text is to be follow'd, or the *Septuagint*. As for the *Samaritan* Text, it deserves not the same regard, because the Difference only relates to the Years of the latter Patriarchs, and in the rest it agrees with the *Hebrew* Text. It is possible there may have been some Alteration made in the *Hebrew* Text; it is also possible that the Version might be unfaithful, or corrupted. In such a dubious Case it seems most reasonable to give the preference to the Original, rather than to the Version; and it is more likely, that the Falsification should have crept into the Version, or that the Translators made that Alteration of their own heads, than it is to say, that the *Jews* have in this place falsify'd the *Hebrew* Text, either through Malice or Inadvertency; and that the same Corruption should have crept into all the Copies of the *Hebrew* Text, both ancient and modern, and even into the *Samaritan Pentateuch*, into the *Chalduick* Paraphrases, and into all other Versions, except that of the *Septuagint*: Besides according to the ancient Edition of the *Septuagint* Version, it must have been granted that *Methuselah* lived fourteen or fifteen Years after the Flood, which cannot be made out. It is true, that the Article concerning *Methuselah* had been corrected in St. *Augustin*'s days, but that Amendment was only made, because it appear'd that without the said Alteration of ten Years the Computation in the *Septuagint* Version was not to be justify'd. After all, it is more reasonable to hold to the Text than to the Version, or to a faulty Copy. This being premis'd, we will adhere to our Chronology, and say according to the *Hebrew* Text, relating to the Years of the ten Patriarchs, that *Noah* was born in the Year of the World 1056, and that adding thereto the 600 Years he liv'd before the Flood, as the Scripture expressly sets down, there pass'd

1656 Years between the Creation of the World and the Flood.

These Differences between the Texts are not so difficult to be accounted for, as the long Lives of those first Men, which extend to 8 or 900 Years; which seems incredible, with respect to the usual Length of Mens Lives: But the Shortness of Mens Lives at present, as *w Josephus* the Historian observes, ought not to make the Length of the Lives of those first Men appear incredible to us, nor should we judge of their Age by that of the latter. All the Authors, who have writ the antient History of the *Greeks* and Barbarous Nations, agree with the Scriptures as to the length of the first Mens Lives, and extend them to 1000 Years. The more robust Constitution of Mens Bodies in those first Times, the Temperature of the Air, and the Food, which was more natural and proper to preserve Health, might contribute towards supporting their Life; and it was necessary they should live long, to people the Earth, and to invent and perfect Arts and Sciences.

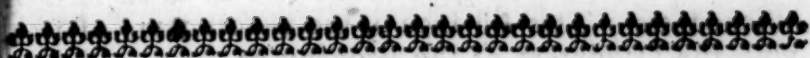
But may not it be said, that those Years were only Months, as some Commentators have conjectur'd? According to that System, those first Men would have lived but seventy five or eighty of our Years; which is not extraordinary. That Conjecture is no way to be maintain'd; for the Name of Years was never taken for Months. The Years of all Nations have either been Lunar of 354 Days, or Solar of 365. *Moses* never meant any other Years. When he writes the Genealogy of the Race of *Shem*, he takes notice, that after the Flood the length of Mens Lives decreas'd; it was then of about 200 Years. It cannot be said, that those Years are Months, for then they would have liv'd but seventeen or eighteen Years, and yet the Scripture takes notice that they were very old. To say that the Years of these were the common Years, and that the others were Months, cannot be without giving the lye to *Jacob*; who at 130 Years of Age said to *Pharaoh*, that his Years did not come near to those of his Forefathers. Besides,

if those Years were Months, it would follow, according to the *Hebrew* Text, that those Patriarchs had Children at five, six, seven, eight and nine Years of Age. To conclude, it appears by the Year of the Flood, which is of the same nature with those of the Lives of the Patriarchs, that those were either Solar or Lunar Years, consisting of several Months.

It may still perhaps be imagin'd, that every one of those Names is not the Name of a single Person, but of a Family; and that when it is said that *Adam* lived 930 Years, *Seth* 912, &c. it is to be understood of their Family; as if we should say *Pharamond* or *Meroveus* reign'd so many Years, *Charlemaign* so many, and *Hugh Capet* so many, meaning all their Race. But the Terms in which *Moses* expresses himself, make it appear, that he speaks but of one single Person, and sets down his Birth, the Time of his getting Children, and his Death. Those things relate to one and the same Person, and not to the Original and Expiration of a Family. So that we are to understand the History of *Moses* literally; to reckon that the Life of those first Patriarchs was very long, and that there pass'd 1656 Years between the Creation and the Flood. We know nothing more particular of their Lives because the Scripture gives us no Accounts of them, unless it be, that speaking of *Enoch* it says, he walk'd * with God, that is, he was a just Man, and does not take notice that he dy'd, as is said of the others, but only that he was not: for † God took him. The Author of *Ecclesiasticus* ‡ adds, that he was translated, being an Example of Repentance to all Generations.

There being nothing more to be said concerning the first Age of the World, let us proceed to the second. It begins with the History of the Flood, which shall be the Subject of the following Chapter.

* *Gen.* v. 22.† *Ib.* v. 24.‡ *Eccles.* xlv. 16.



CHAP. IV.

The History of the Flood.

THE Flood is one of the greatest and most terrible Events in History; it swept away all Men, save eight Persons; and with them the Memory of all Things which had been done till that Time, except what the Holy Scripture has preserv'd of them. The Sins of Men were the Cause of this general Deluge. *When Men began to multiply on the face of the Earth, and Daughters were born unto them, the Sons of God seeing the Daughters of Men were fair, took to them Wives of all which they chose.* These are the words *Moses* uses, to express the Crime that occasion'd the Deluge. As the Sin which was the Cause of it, is express'd in this Passage after an obscure Manner, it has been variously expounded. Many of the Antients, by *the Sons of God*, understood the Angels, and believ'd that they falling in love with the Daughters of Men, had carnal Knowledge of them, and that of that Conjunction the Giants were born: but that Interpretation, tho' antient, is not probable; for *Moses* talks of the Sins of Men, and not of the Sins of Angels; Angels are not commonly call'd the Sons of God; and in short, Men were born by that Conjunction, which implies that those Sons of God were Men also. Therefore this Passage must be understood of Men. But now what Men are those call'd *the Sons of God*, and why was that Name given them? Some say they were the Sons of the Great Ones, whom the Scripture sometimes calls Gods. The most receiv'd Opinion is, that those Sons of God were the Race of *Seth*, who worship'd the True God, and profess'd Piety and Religion; who contracting Alliances with the Offspring of *Cain*, by marrying their Daughters were debauch'd, and had Children still worse

^a Gen. vi. 1.

than themselves, who gave themselves up to all sorts of Wickedness. This Alliance of the Descendents of *Seth*, with the Daughters of the Progeny of *Cain*, and their Corruption, was what drew God's Wrath upon all Mankind. He resolv'd to take Vengeance for the Disobedience of Man, and destroy all Human Race at the end of 120 Years.

Let us return to the Sons born of the Conjunction of the Sons of God and the Daughters of Men. The Scripture calls them ^b *Nephilim*, which is translated by the Word *Giants*, and may signify outrageous Persons who insult and kill others. *The same*, says *Moses*, *became mighty Men, which were of old, Men of Renown*. To their Crimes he ascribes the Corruption of the Earth, and the Cause of the Deluge.

This Corruption was not so universal, that no Man was exempted from it. *Noah*, who was a just Man, and fearing God, found Favour with the Lord: All the rest of Mankind, except *Noah*, his Wife, and their Children, deserv'd not to find Mercy, and perish'd in the Waters of the Deluge. And by this Manner *Noah* was sav'd from that universal Wrack. God gave him notice that he intended to destroy all the Earth, and directed him to build an Ark; ^c to go into it with his Family; to carry in seven Males and as many Females of all clean Creatures, or rather seven in all, three Couples, and an odd one to sacrifice; and two Males and two Females, or one Male and one Female, of the unclean Creatures; seven Males and seven Females, or seven in all, of all sorts of Birds. He prescrib'd to him the Bigness and Shape of this Ark. *Noah* built it, and went into it, before the Flood began, with his Family, and all those Creatures which God had directed him to take in.

The Shape and Bigness of this Ark gives Occasion for several Queries. The following Account of it, is most agreeable to the Text of the Scripture. God commanded *Noah* to make it of *Gopher* Wood, which may be understood of Square Timbers, or thick Planks: ^d It was to be 300 Cubits in Length, fifty in Breadth, and thirty in

^b *Gen.* vi. 4.

^c *Ibid.* 13.

^d *Ibid.* 14, & *seq.*

Depth; which make such a vast Bulk, that it near would contain as much as forty of our Ships. The said Dimensions shew it was square; the Roof, it is likely, was shelving, for the Water to run off. There were three Stories, or Decks, in it; the first and second might serve for the Beasts and the Provisions, the third, it is likely, served to lodge *Noah* and his Family, and to keep the Birds. Every Story, or Deck, might be divided into several Apartments; and there was a Window above, or an opening, which ran quite round, to give Light to the whole Vessel. The Ark was daubed within and without with Bitumen or Pitch. The Door to it was at one End; *Noah* shut it upon him, and daub'd it like the rest of the Ark.

We are next to enquire, whether that Structure was large enough to contain all the Creatures that were to go into it, as Elephants, Camels, Horses, Kine, Lions, Wolves, &c. with the necessary Provisions for their Subsistence. The solving of this Question depends on the Geometrical Calculation of the Capaciousness of the Ark, and the Space requisite for containing of those Creatures, that is, seven of each sort of the Clean, and two of the Unclean, with the necessary Provisions to maintain them during the Year that the Deluge lasted. Skilful Men have made that Computation, which it would be too tedious to explain here; and have prov'd there was room enough in the Ark for all those Creatures. Had we never seen a Ship, and should be told how many Men, and what Provisions and Merchandize one will carry, it would seem to us no less incredible than what *Moses* tells us of the Things contain'd in the Ark; but the Geometrical Calculation makes out that they are both equally possible, and shews that *Moses* spoke Truth: For had he been an Impostor, it would have been a difficult Matter for him to have found out the exact Bulk of the Ark, in proportion to what it contain'd. It is not to be suppos'd that he made a Geometrical Calculation, which requires much Application and Reflection, to proportion the Bulk of the Ark to the Things it was to contain. It is more likely, that he related the Fact historically, as he had receiv'd it from his Ancestors, who were not very

remote from the Flood, even tho' we had no regard to Revelation.

As to the Number of Persons contain'd in the Ark, as well Men as Women, St. *Peter* says positively that there were but eight in all; *Noah*, his Wife, his three Sons, and their Wives. If it be ask'd how these eight Persons could be sufficient to supply their own Wants, and those of the other Creatures, it may also be made out by Computation, that *Noah's* three Sons alone might have suffic'd to give Meat and Drink to all the Beasts in the Ark. *Noah*, his Wife, and the Wives of their Sons, might also with ease provide what was necessary for themselves to eat, and give the Birds Corn and Water.

The Place where the Ark was built may be easily assign'd, as well by the Country where *Noah* liv'd, as by the Place where the Ark rested. The Terrestrial Paradise was in *Mesopotamia*; it is likely the first Men did not remove far from thence, and that *Noah* liv'd there. The Ark rested on the Mountains of *Armenia*, which is not far from thence.

There remains still one Difficulty; how *Noah* could bring all the different kinds of Birds and Beasts to the same place. It may be answer'd, that all the different kinds of Creatures having been created in that Country, some of every Kind had remain'd there, which *Noah*, even without supposing any Miracle, might have tam'd in the Ark some Years before the Flood; so that, when the Deluge came on, they were naturally brought into the Ark, at the time when *Noah* shut it up.

The Flood began in the six hundredth Year of *Noah's* Life, and 1656th of the World, according to the Hebrew Text. The Month and Day are set down, being the 17th Day of the second Month. But the Name of the Month not being express'd, it is hard to decide what Month *Moses* there speaks of; and the more, for that there were two Beginnings of the Year among the *Hebrews*; the one in the Month *Tisri*, which is *September*; and the other in the Month *Nisan*, which is *March*. Both the *Christian* and *Jewish* Authors are divided as to

this Particular, some placing the Beginning of the Deluge in *Autumn*, and others in the *Spring*. Each Party places it according to the Season they suppose the World to have been created in; and as we have plac'd the Creation in the *Spring*, so we assert the same time for the Beginning of the Flood.

The Deluge lasted an entire Year of 365 Days; for *Noah* enter'd the Ark on the 17th Day of the second Month of the 600th Year of his Life, and went out of it the 27th Day of the second Month of his 601st Year. The 6 Months of those Times were Lunar, alternatively 29 and 30 Days; to which add the 10 Days over, and you have the Solar Year. Thus runs the Ephemeris, or Diary: *Noah* enter'd the Ark on the 6th of *May*, being the first Day of the Week. The Deluge began immediately; the Fountains of Water, and the Cataracts of Heaven were open'd, and it rain'd on the Earth forty Days and forty Nights. At the end of those forty Days the Ark was lifted up from the Earth; the Waters continued to increase during 150 Days, including the forty; and after 150 Days, began to decrease. On the 3d of *October* the Ark rested on the Mountains of *Armenia*; the 12th of *December* the Tops of the Mountains appear'd; forty Days after, *Noah* open'd the Window of the Ark, and let out the Raven, to know whether the Waters were dry'd off, and the Raven did not return. Seven Days after, he let out the Dove the first time; which finding no place where to rest her Foot, return'd to the Ark seven Days after. *Noah* sent her out again, and she return'd with an Olive-Branch. By that *Noah* perceiv'd that the Waters did not cover the Earth where the Olive-Trees stood. However, he stay'd seven Days longer, and then let out the Dove the third time, which did not return; and then *Noah* prepar'd to go out of the Ark, uncovering the Roof. He staid fifty five Days longer, that the Earth might be dry; and went out the 27th Day of the second Month, and first of the Week, being the 367th of the Deluge. Thus there was a compleat Solar Year, from the Beginning of the Flood till

^f Gen. vii. 11, 12.

the Day when *Noah* and his Wife, their Sons and their Wives, came out of the Ark, with all the living Creatures that had gone into it. Then began the Month of *May*, when the Trees and the Plants bud and shoot out. Nature reviv'd; Men and Beasts found whereon to subsist upon the Earth.

All Antiquity believ'd that this Deluge was universal; that it cover'd all the Earth, and destroy'd all Men and all living Creatures. But some Moderns, not being able to find out such a prodigious Quantity of Water as was requisite for covering of all the Globe to fifteen Cubits above the highest Mountains, have fancy'd it only cover'd one Part of the Earth. They alledge, that all the Waters in the Sea, the Cavities of the Earth, the Rivers and the Clouds, could never suffice to cover all the Globe to such a Height; That there is no conceiving whither that vast Quantity of Water could withdraw it self; That had the Deluge been universal, all Plants must have dy'd as well as living Creatures, which cannot be said, since there were Trees and Plants after the Flood; That there are in all Countries some sorts of Creatures peculiar to them; That if the Ark had been lifted up above the highest Mountains, Men and Beasts would not have been able to live there, by reason of the sharpness of the Air; That Men not being then dispers'd over all the Earth, it was sufficient to drown that Part of the Earth they liv'd on, in order to destroy them; and to conclude, That when the Scripture says, the Deluge cover'd all the Earth, it may very well be understood of all the Earth that was inhabited; and that in several Places the Expression of *all the Earth* is taken for a Part of it.

These Reasons seem plausible. But I object against this Opinion, That the Letter of the Text in *Genesis* is express for the Universality of the Deluge; That it is there said, God resolv'd not only to destroy Men, but also all living Creatures, even to the Reptiles, and the Birds of the Air; That as no Men were sav'd but *Noah* and his Family, so no other Creatures escap'd but those which were in the Ark, and preserv'd their Species upon the Earth. Besides, had not all the Earth been cover'd

ver'd by the Waters of the Deluge, the building of the Ark would have been needless. It would have suffic'd, if God had warn'd *Noah* to go to some other Country, which was not to be drown'd. In short, it would have required no less a Miracle to keep up the Waters in one Part of the Earth, than to cover it all.

To the Difficulties objected, I answer, That as in the Beginning all the Mass of the Earth was cover'd with Waters, which retir'd into the Cavities of the Earth, or were drawn up in Clouds, so those Cavities having thrown out those Waters, by the Motion of the Earth, and the Clouds being dissolv'd into Water, the same Quantity of Water meeting might again cover the Globe of the Earth. This is what *Moses* denoted, when he said, *The Fountains of the Deep and the Cataracts of Heaven were opened*. Those Waters, when the Rain had ceas'd, were drain'd away by degrees into the Deep, and exhal'd in Vapours, and so the Earth appear'd, and was restor'd to its former Posture. The Trees and Plants might easily preserve their Saps and Seeds for one Year on the Earth, which was cover'd with Water, as appears by daily Experience; and the Olive-Branch the Dove brought demonstrates it. When the Beasts came out of the Ark, they found Food. Tho' at present there are Beasts peculiar to Countries, perhaps they may not be of the Primitive Species, or they were not then gone far from thence. Experience shews, that the Creatures of any Country whatsoever can live in another temperate Country; that the Mass of Water having fill'd up the Places of the grosser Air, made the Air, which was before near the Earth, to rise to the Tops of the highest Mountains; so that the Men and Beasts, that were in the Ark, breath'd the same Air they would have breath'd had they been at the Foot of those Mountains. To conclude, tho' God caus'd the Flood only as a Punishment for the Sins of Men, yet it is positively said, that all living Creatures were involv'd in it, and perish'd as well as Men, excepting those which were in the Ark; and tho' *Asia* was better peopled than other Countries when the Deluge happen'd, it is not at all likely,
but

but that Curiosity and the natural Restlessness of Men had carry'd some to look for remote Places to dwell in.



CHAP. V.

The History of what happen'd after the Flood, till the Dispersion of the Nations.

THE first thing that *Noah* did, when he came out of the Ark, was to offer a ^s Sacrifice to God, as a thankful Acknowledgment to him, for having preserv'd him and his Family from the Deluge, to restore Mankind. He built an Altar, it is likely, on the Mountain where the Ark rested; and taking of all the clean Birds and Beasts, made of them a Burnt-Offering on the said Altar. The Sacrifice was acceptable to the Lord, and drew his Blessing on Men, on Beasts, and on the Earth it self. God resolv'd not to curse the Earth again for the sake of Man, nor to interrupt the Seasons any more; he particularly blest *Noah* and his Children, and commanded them to multiply and fill the Earth; he appointed Man Lord over all the Beasts of the Earth, and the Fowls of the Air, and the Fishes of the Sea. He gave him leave to eat the Flesh of all living Creatures, except that which was mix'd with Blood. This Permission might make us think that Men were till that time forbidden to eat the Flesh of Beasts, because God at first was satisfy'd with appointing the Fruits and Herbs for the Food of Man, as being the more natural Sustenance: But he had not by any positive Law forbidden them to eat the Flesh of Beasts. It is likely they made use of it, and after the Flood God authoriz'd that Practice.

But yet he did not allow them to eat all sorts of Flesh^b; he only excepted Blood, and Meat strangled from which the Blood has not been drawn. He allow'd

^s Gen. viii. 20.

^b Ib. ix 4.

them to kill all sorts of Animals; but at the same time strictly charg'd them not to shed the Blood of Man, threatening those with his Vengeance that should shed it. In short, God ratify'd the Promise he had made to *Noah*, not to destroy Men and Beasts any more by an universal Deluge; and to render it the more solemn, confirm'd it by a Covenant and Alliance between himself and Man, placing the Rain bow as a Sign of it in the Sky.

Tho' we do not read in *Genesis* of any other Precepts given to *Noah*, besides not eating the Blood of Beasts, and not shedding human Blood; yet the Rabbies have added to them some others, which belong to the Law of Nature; but there is no Proof that God particularly gave them to *Noah*.

ⁱ *Noah* liv'd 350 Years after the Flood; so that the whole Term of his Life was 950 Years.

Applying himself to Husbandry, he began to till the Earth, and planted a Vineyard. Having drunk of the Wine, with the Strength whereof he was unacquainted, he became drunk, discover'd himself, and lay down quite naked in the midst of his Tent. *Cham*, one of his Sons, and Father to *Canaan*, seeing him in that Condition, forgetting the Respect he ow'd to him, mock'd him, and went and told his Brothers in what Condition he had seen his Father: *Shem* and *Japhet*, the other two Brothers, having spread a Garment upon their Shoulders, went backwards, and cover'd their Father's Nakedness, without looking at it. *Noah*, awak'd from the Sleep the Wine had put him into, and understanding how he had been us'd by his Son *Cham*, curs'd his Race in the Person of his Son *Canaan*. * *Cursed be Canaan*, said he, *a Servant of Servants shall he be to his Brethren*. Then he blessed *Shem* and *Japhet*, ¹ *Blessed be the Lord God of Shem*, said he; *and Canaan shall be his Servant*. *God shall enlarge Japhet, and he shall live in the Tents of Shem*. This Blessing took effect; the Worship of the true God continu'd in the Race of *Shem*; and the Posterity of *Japhet* possess a vast Extent of Land, peopling all *Europe*, and Part of *Asia*: for which reason it is said, *he shall*

ⁱ *Gen. ix. 29.*

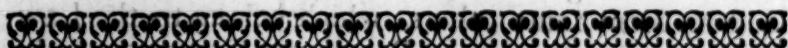
* *Ib. v. 25.*

¹ *Ib. v. 26, 27.*

dwell in the Tents of Shem; that is, among the Progeny of the latter.

It is not said in what Year this remarkable Occurrence happen'd; it was after the Flood; it appears, that *Canaan* must be then born, and the Nations not yet dispers'd.

The Scripture does not speak of any other Children of *Noah*, besides those that were with him in the Ark; and it makes all Nations to descend from *Shem*, *Ham*, and *Japhet*: so that it is likely that he had no other.



CHAP. VI.

The Building of the Tower of Babel, and the Dispersion of Nations.

HITHERTO we have found no certain Establishment of any People. All the Earth was peopled by *Noah*, his Sons and Descendents. It is probable, that *Noah* and his Sons went not far from the Place where the Ark rested, and that they took up their Dwelling at the foot of the Mountains of *Armenia*. Their Offspring, multiplying by degrees, spread themselves into the neighbouring Countries, as *Syria* and *Mesopotamia*. Their Number still increasing, they resolv'd, before they dispers'd, to build a Tower, or rather a City with a lofty Tower, as a Monument of their Power; or, perhaps, to have a Place to fly to, in case of another Flood. ^m *As they journeyed from the East, says Moses, they found a Plain, in the Land of Shinar, and they dwelt there.* *Shinar* is certainly the Country of *Babylon*. It was there they burnt Brick, and undertook to build that Structure with Bricks and Bitumen. They began it, and would have finish'd it had not God defeated their Design. They were not daunted at the Greatness of that Undertaking, because they were unanimous, and spake but one Lan-

guage. God, to put a stop to their Proceedings, confounded their Tongues, so that they spoke several Languages, and did not understand one another.

It may be doubted, how that Confusion of Tongues was effected. Is it possible, that all the Men, who spoke the same Tongue, should forget it at once, and speak others so different, that they did not understand one another? We must of necessity have recourse to a Miracle for this Change; and the Words of *Moses* give us to understand so much. It is no difficult matter to conceive that God could at once produce new Ideas in the Heads of the Men of each Family, by means whereof they apply'd certain Meanings to certain Objects, and to blot out those Ideas by which other Meanings were appropriated to those Objects. That alone suffices to make the Men of every particular Family speak the same Language, and understand one another, and those of different Families to speak different Languages, and not understand the others.

It is not exactly known into how many Languages Men were divided. The *Jews*, and the antient Fathers reckon seventy, or seventy two, because the Scripture reckons seventy Grand-Children of *Noah*, who divided the Earth; but that is no convincing Testimony of the Number of Primitive Languages, which afterwards multiply'd.

The Place where Men undertook to raise that Structure was called *Babel*, a word which signifies Confusion, because God there confounded the Languages of Men: and thence it is believ'd that the Name of the City of *Babylon* came.

That Diversity of Tongues hinder'd the several Families from conversing together, and prosecuting the great Design they had undertaken by common Consent; and put them upon a necessity of parting, and inhabiting different Countries. It is not necessary to believe that Separation was made all at once, and at the moment of the Confusion of Tongues: It might be done by degrees, every Family taking its own course, and going to settle elsewhere.

All Men having been swept away by the Deluge, and only *Noah's* three Sons remaining; their Sons and Descendents peopled all the Earth. The Race of *Shem*ⁿ settled all of them in *Asia*; those of *Ham*, part in *Asia*, and part in *Africk*; and the greater part of those of *Japhet* in *Europe*. *Moses* particularly sets down the Nations descended from the Sons, the Grand-Sons, and the Great-Grand-Children of *Noah*. The Names of most of those Nations being chang'd, many of them cannot be certainly known; but there are some still remaining. The Names of the Sons of *Shem*, as *Elam*, *Assur*, *Arphaxad*, *Lud*, and *Aram*, are known in History; where we find the *Elamites*, the *Assyrians*, the *Arphaxadites*, the *Lydians*, and the *Aramites*. The Name of *Chus*, the Son of *Ham*, is given in Scripture to the *Egyptians* and the *Arabs*; the Names of most of their Children agree with most of the Nations of *Arabia*. *Nimrod*, the boldest of the Children of *Chus*, establish'd his Empire at *Babylon*, and over the neighbouring Nations. He reign'd over *Arach*, *Achad*, and *Chalane*, in the Country of *Skinar*; these Towns are known. He was not satisfied with the Country of *Babylon* to exercise his Dominion in, but extended it into *Assyria*, and there built the Cities of *Ninive*, *Rooboth*, *Chale*, and *Resen*, which Towns are still known by the Geographers. *Misraim*, the second Son of *Ham*, and his Children, dwelt in *Egypt*, which is called *Misraim*, and the adjacent Parts. The *Canaanites* are known to be the Offspring of *Canaan* the Son of *Ham*; we know where their Country was; and the Names of the Sons of *Canaan* are the same with those of the antient Inhabitants of *Palestine*; *Moses* notes down their Bounds and Confines. The Race of *Japhet* peopled *Europe* and part of *Asia*. *Madai* is the Father of the *Medes*; *Javan* of the *Ionians*; his Son *Tarsis* gave his Name to the City so called. *Cethim* and *Rhodanim* are the Inhabitants of *Cyprus* and *Rhodes*; *Thiras* was the Progenitor of the *Thracians*. I will not spend Time upon the rest, whose Descendents

ⁿ Gen. x. 30.

are not so certain. These will suffice to shew, that *Moses* did not invent what he said of the Original of Nations.



CHAP. VII.

The Time between the Flood and the Calling of Abraham.

HAVING declar'd the principal Events of the second Age of the World, and the Dispersion of Nations, some Particulars of the History of that Time may be expected; tho' we scarce know any thing but the Length of that Age, denoted by the time of the Birth and of the Lives of the Patriarchs from *Shem* to *Abram*; which would be undeniable, did all the Texts agree in the Years they liv'd, and when they begot Children: but the Difference is great touching that Particular, between the *Hebrew* Text, the *Samaritan*, and the Version of the *Septuagint*. According to the *Hebrew* Text, there pass'd but 350 Years, till the Birth of *Abram*; according to the *Samaritan*, there were 936; and according to the Text of the *Septuagint*, in the Bible of *Sixtus V.* 1172; but according to that of *Africanus* and *Eusebius*, 942. The Difference is not only about the Number of Years, but also about the Number of Patriarchs; for there are but nine in the *Hebrew* and *Samaritan* Texts, and ten in the Version of the *Septuagint*, where *Cainan* is inserted between *Arphaxad* and *Sale*.

It seems safest to follow the *Hebrew* Text. The Names of those Patriarchs, and the Years they liv'd, are shewn in the following Table.

A TABLE of the PATRIARCHS, from the Flood to the Birth of Abram; with the Years they liv'd, and the Years of the World, according to the Hebrew Text.

Their Names.	Years of their Age when they had their Children.	Years they liv'd after begetting their Children.	Years of their whole Life.	Years when they were born.	Years of the World when they dy'd.
1. <i>Shem,</i>	100	500	600	1558	2158
2. <i>Arphaxad,</i>	35	403	438	1658	2096
3. <i>Sale,</i>	30	403	433	1693	2126
4. <i>Heber,</i>	34	430	464	1723	2187
5. <i>Phaleg,</i>	30	209	239	1757	1996
6. <i>Rehu,</i>	32	207	239	1787	2026
7. <i>Sarug,</i>	30	200	230	1819	2049
8. <i>Nachor,</i>	29	119	148	1849	1997
9. <i>Thare,</i>	70	135	205	1878	2083

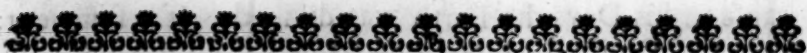
Abram was born in the Year of the World 2008.

The Total of Years from the Flood till the Birth of *Abram*, is 350 Years.

That Time seems to be very short for Men to multiply, and their Number was very great at the Dispersion, many Years before the Birth of *Abram*. The Scripture says, that the Dispersion happen'd in the Days of *Heber*, and that he gave his Son the Name of *Phaleg*, because the Earth was divided in his Days. *Phaleg*, according to our Table, was born in the Year of the World 1757, an hundred Years after the Flood. It is hard to conceive, that in an hundred Years, Men should have multiply'd sufficiently to people the Earth. But it is not said that *Heber* gave that Name to *Phaleg* immediately after

after his Birth; but only that *Phaleg* was so called, because in his Days the Earth was divided. It is sufficient, that the Division of Nations happen'd during his Life, to give occasion for calling him by that Name; perhaps he had a greater Share in that Division than others. Thus the Dispersion may be brought down to the half, or better, of the Life of *Phaleg*, who liv'd 239 Years, and be plac'd 200 Years after the Flood; a time considerable enough for Mankind to multiply prodigiously. It may be even suppos'd, that in 100 Years it multiply'd to 400000 Persons; a sufficient Number to settle very many Colonies in several Countries.

This Answer may be satisfactory: but what shall we say to the Number of Patriarchs? Should not *Cainan*, who is in the Version of the *Septuagint*, be added to the *Hebrew* Text? He is mention'd in the Genealogy of JESUS CHRIST made by St. *Luke*. It is certain, that, in the Version of the *Septuagint*, *Cainan* is found between *Arphaxad* and *Sale*, and that it is there said, *Arphaxad* begat *Cainan* in the 135th Year of his Age, which adds 130 Years to the Chronology of the World's Age. It is also true, that *Cainan* is found in the Gospel of St. *Luke*, chap. iii. v. 26. in the Genealogy of JESUS CHRIST, which that Evangelist carries up to *Adam*. However, *Cainan* is not to be found, either in the *Hebrew*, or in the *Samaritan* Text, or in the *Chaldaick* Paraphrase, or in any of the *Oriental* Versions. *Philo* and *Josephus*, who made use of the Version of the *Septuagint*, did not admit of him. St. *Irenaus*, *Theophilus*, *Eusebius*, *Africanus*, and St. *Epiphanius* did not find him in their Copies of the *Septuagint*; the antient Chronologers did not reckon the Years of *Cainan*; he is not in the Edition of the *Septuagint* taken from the antient Copy at *Rome*: these Conjectures are forcible enough to persuade us, that the Name of *Cainan* was not originally in the *Septuagint*, and that it has been added. It is also likely enough, that it has been added in the Gospel of St. *Luke*, from the common Copies of the *Septuagint* Version, and that from the *Greek* Text it has been carry'd over to the *Latin*.



CHAP. VIII.

*The Calling of Abraham.**His Life.*

° **M**OSES having particularly propos'd to write the History of *Abram*, afterwards nam'd *Abraham*, who was call'd by the Lord to be the Father of the Faithful, and of the Worshippers of the true God, from whom the *Israelites* descended, insists only on the Genealogy of *Thare*, or *Terah*, without speaking of the other Children of *Shem*.

The Scripture mentions two other Sons of *Thare*, to wit, *Nachor* and *Haran*, as we have it *Gen. xi. 26.* where it is said, that *Thare*, after having lived seventy Years, begot *Abram*, *Nachor*, and *Haran*. Tho' *Abram* be named first, it is not certain that he was the eldest of the three; on the contrary, it seems probable that he was not born in the 70th Year of *Thare*; because it is expressly said in the following Chapter, that *Abram* going from *Haran* immediately after the Death of his Father, who died at the Age of 205 Years, was then only 75 Years old: from whence it follows, that *Abram* was born in the 130th Year of the Life of *Thare*, and not in the 70th. So that *Thare* having begun to have Children in the 70th Year of his Life, *Haran* and *Nachor* must necessarily have been born before *Abram*. ¶ *Haran* died before his Father in the City of *Ur* in *Chaldea*. He had two Daughters, *Milcah* and *Iscah*. *Nachor* married *Milcah*, and of her begot *Lot*. *Abram* married *Sarai*, afterwards called *Sarah*. The Scripture does not expressly tell us whose Daughter she was. In *Gen. xx. 12.* *Abram* affirms that *she is indeed his Sister, the Daughter of his Father, but not of his Mother*. These Words taken literally

° *Gen. xi. 26.*¶ *ib. xi. 27, & seq.*

would make us think that *Sarah* was the Daughter of *Thare*, and *Abram's* own Sister, tho' by another Mother. But this Name of *Sister* may be taken for a Niece, or near Kinswoman, in the same manner that *Lot*, who certainly was only the Nephew of *Abram*, is call'd his *Brother*. ¶ It appears likewise by the History of *Genesis*, that Marriages between Brothers and Sisters were then forbidden, seeing that *Abram* gives to *Sarah* only the Title of Sister, to make it believ'd that she was not his Wife. This proves that she was not the Daughter of *Thare*, nor consequently the Sister of *Abram*. Most of the Expositors of the Scripture, who have follow'd the Historian *Josephus*, *S. Jerom*, and *S. Augustin*, pretend that she was the Daughter of *Haran* the eldest Son of *Thare*, and that it is she that is meant in the 29th Verse of the 11th Chapter of *Genesis*, where mention is made of the two Daughters of *Haran*: but this is not at all certain, because *Sarai* is not there named, and because there is no Proof in the Scripture that she was the Daughter of *Haran*. Besides, in the same place of *Genesis* which speaks of *Sarai* the Wife of *Abram*, immediately after, there is mention made of two Daughters of *Haran*, *Milcha* and *Iscah*, as of two Women distinguish'd from *Sarai*. We must then say either that *Sarai* was the Daughter of *Nachor*, or that *Thare*, besides *Abram*, *Haran* and *Nachor*, had other Children by another Wife, and that *Sarai* was the Daughter of one of them.

After the Death of *Haran*, *Thare* took his Son *Abram*, his Grandson *Lot*, and *Sarai*, *Abram's* Wife, and carry'd them out from *Ur* to go to the Land of *Canaan*; being come to *Haran*, a Town of *Mesopotamia*, they dwelt there. *Thare* dy'd in that place at the Age of 205 Years, in the Year of the World 2083, and before Christ 1921. After his Death, God commanded *Abram* to depart from his Country, to leave his Kindred, and his Father's House, and to go into the Land which he would shew him. He promis'd him that a mighty People should descend from him, and to bless him, and

¶ Gen. xiii. 8.

¶ N. xi. 31.

in him or through him, to bless all Nations. Here we begin the third Age of the World.

^s *Abram* obey'd the Command of God, he departed from *Haran* in the seventy fifth Year of his Age, taking along with him his Wife *Sarai*, and *Lot* his Brother's Son, and their Family, with all the Wealth they had, and went from *Haran* to go into the Land of *Canaan*. He cross'd the Country as far as *Sichem*, and staid in the place call'd *Moreh*, or the Vale of Renown: the *Canaanites* then inhabited that Land.

It was thus that *Abram* knew that God call'd him into that Country. The Lord appear'd to him, and said, *I will give this Land to thy Posterity.* *Abram* erected an Altar in that Place to the Lord, who had appear'd to him. Going thence to a Mountain which is on the East of *Bethel*, he there pitch'd his Tent between *Bethel* and *Hai*. He there rais'd an Altar to the Lord, and call'd upon his Name. He still went on farther towards the South.

Having thus travell'd for some time in the Country of *Canaan*, a Famine happening there, he was oblig'd to go into *Egypt* with his Wife *Sarai*. When he was just upon entering that Country, he told his Wife, that being beautiful, as she was, if she should say she was his Wife, the *Egyptians* might perhaps kill him to enjoy her; and pray'd her to say she was his Sister, that they might use him well for her sake. No sooner was she come into *Egypt*, but King *Pharaoh*, being told of her Beauty, caus'd her to be taken away, and carry'd to his Palace. The *Egyptians* were kind to *Abram* for her sake, and gave him Sheep, Oxen, Asses, Men-Servants and Maid-Servants, She-Asses and Camels. But the Lord plagu'd *Pharaoh* and his Family on the account of *Sarai*. *Pharaoh* having found out that she was *Abram's* Wife, sent for and reprov'd him, for having said she was his Sister, and not letting him know she was his Wife. He restor'd her to him, and order'd his People to take care of *Abram*, and to conduct him out of *Egypt* with his Wife and all he possess'd.

* *Gen. xii. 4, 5.*

† *Ib. v. 11, & seq.*

Being gone out of *Egypt*, he return'd, with *Lot*, to the Place where he had before pitch'd his Tent, between *Bethel* and *Hai*. *Abram* ^u and *Lot* having both of them great Flocks of Sheep and Herds of Oxen, (which in those Days were the chiefest Wealth) and abundance of Servants to look to them, the Country was not large enough for them to live together. This occasion'd a Quarrel between *Abram's* and *Lot's* Shepherds. To avoid that Inconveniency, *Abram* propos'd to *Lot* that they should part, giving him the Choice of the Country he lik'd best. *Lot* chose the Country along the *Jordan* as far as *Segor*, which was a pleasant and fruitful Soil, before God destroy'd the Cities of *Sodom* and *Gomorrhah*, which stood there. *Abram* stay'd in the Land of *Canaan*, and *Lot* in the Towns that were about *Jordan*, and dwelt in the City of *Sodom*, the Inhabitants whereof were wicked. After that Separation, God promis'd *Abram* to give him all that Country, and to multiply his Posterity. *Lot* did not long live peaceably in that Country; for it happen'd that ^w *Amraphel* King of *Shinar*, and three other Kings in the *East*, made War upon *Sodom* and *Gomorrhah*, and having subdu'd the Neighbouring People, defeated the Kings of *Sodom* and *Gomorrhah*, took away all they found in *Sodom*, and carried away *Lot* who liv'd in that City, with all that belong'd to him. A Man, who happen'd to escape, carry'd the News to *Abram*, who then dwelt in the Vale of *Mamre* the *Amorite*, the Brother of *Eschol* and *Aner*, his Confederates. *Abram* hearing that his Nephew *Lot* was taken, chose amongst his Servants such as were fit to bear Arms, to the Number of 318, and pursu'd the Kings as far as *Dan*; where having divided his Men, he fell upon his Enemies in the Night, and defeated them, and drove them as far as *Hoba*, which is on the Left of *Damascus*. He brought back all they had taken, rescu'd *Lot* and all the Prisoners, and retook all the Booty. The King of *Sodom* met him in the Vale of *Save*. *Melchisedek* King of *Salem*, the City which was afterwards call'd *Jerusalem*, was there. He was Priest of the Highest, and as such blessed *Abram*, and offer'd Bread and Wine. *Abram*

^u Gen. xiii.^w Ib. xiv.

gave him the Tithe of all he had taken, and restor'd to the King of *Sodom* not only the Prisoners, but even all that had been taken from him; excepting what his Servants had eaten, and the Part that belong'd to *Eschol* and *Mamre*, who were come with him.

It was long before *Abram* had any Children by his Wife *Sarai*, who persuaded him to take for his second Wife an *Egyptian* call'd *w Hagar*, who was his Slave. By her *Abram*, at eighty six Years of Age, had a Son, who was call'd *Ishmael*. That Son was not Heir to the Promises which God had made to *Abram*. The Lord had promis'd him that he should have a Son by his Wife *Sarai* *, and he renew'd that Promise in the ninety ninth Year of his Age, and of the World 2107. at which time God also chang'd his Name from *Abram*, which signifies a *lofty Father*, to that of *Abraham*, signifying the *Father of a great Multitude*. He again promis'd to give him a numerous Posterity, on whom he would bestow the Land he then liv'd in as a Stranger; and in token of the Covenant he made with him, order'd that all the Male Children should be circumcis'd the eighth Day after their Birth. He also chang'd the Name of his Wife *Sarai*, which signifies *my Princess*, into that of *Sarah*, signifying absolutely *Princess*; and added, that he would bless her, that she should have a Son, who should be the Father of Nations, and from whom Kings and Nations should proceed. *Abraham* seeming surpriz'd at this Promise, because his Wife was eighty Years of Age, God again assur'd him, that *Sarah* within a Year should have a Son, who should be called *Isaac*.

Abraham in pursuance of the Order which God had given him, as to circumcising himself and his Family, circumcis'd himself the same Day; as also his Son *Ishmael*, and all the Slaves he had in his House; and his Posterity religiously observ'd that Law.

y *Abraham* had likewise notice given him another way, that he should have a Son by *Sarah*. As he sat at the Door of his Tent, in the Vale of *Mamre*, three Men appear'd before him; he ran to meet them, he

* *Gen.* xvi. 2.

* *ib.* xvii. 1.

y *ib.* xviii.

fell down before them, entertain'd them, and gave them to eat; and one of them foretold to *Sarah*, that she should have a Son. Those three Persons, who seem'd to be Men, were not so. Several of the Antients believ'd that one of them was the Son of God; but *St. Augustin*, and most Divines since, are of opinion that they were three Angels in the Shape of Men. Those three Angels rising from Meat, went towards *Sodom*, and *Abraham* went with them. By the way, one of the Angels speaking in the Name of the Lord, said to *Abraham*, that the Sins of *Sodom* and *Gomorrhah* being at their height, he was going to destroy them. *Abraham* interceded for those wretched Cities, and ask'd the Lord whether he would destroy the Innocent with the Wicked. The Lord answer'd, that if there were fifty just Men in the City, he would spare it for their sake. *Abraham* went on lessening that Number, and obtain'd of the Lord, that in case there were but ten Just Men he would not destroy the City. But the Fate of that City was determin'd by the eternal Decrees of God; and the Inhabitants by their Sin drew upon themselves the just Punishment which they deserv'd. Two of the three Men whom *Abraham* had entertain'd, went to *Sodom*. *Lot* invited them to lodge in his House, and gave them a Supper. Before they were gone to Bed, the Inhabitants of *Sodom* encompass'd *Lot's* House, demanding those young Men, to abuse them. *Lot* refusing to deliver them, they offer'd Violence, and would have broke open his Doors, to take them by Force. The Angels appearing, those mad Men were struck blind, and could not find the Door: Then the Angels told *Lot* they were come to destroy that City, and bid him go out of it, and take along with him his Sons, his Daughters, his Sons-in-Law, and his Kindred. *Lot* told this to those who were to marry his Daughters; but they took not his Advice. In the Morning the Angels press'd *Lot* to depart, with his Wife and two Daughters. When they were out of the City, they directed them to make their Escape to the Mountain, without looking behind them, or stay-

ing in the Country round about. *Lot* begg'd the Favour that he might retire to the little City of *Zoar*, and that it might not be destroy'd. As soon as he was got into it, the Lord rain'd down Fire and Brimstone on *Sodom* and *Gomorrhah*. He destroy'd those Cities and all the Country about them, all the Inhabitants, and all the Herbs and Plants.

Lot was sav'd from that Conflagration; he got to *Zoar* with his Daughters; but his Wife looking back, was turn'd into a Pillar of Salt. Perhaps, the Fire, the Sulphur, and the Bitumen stifling and encompassing her, might make a Mass of her Body, like to a heap of Salt. *Lot* not thinking himself safe in the City of *Zoar*, withdrew to the Mountain, with his two Daughters, and went into a Cave. His Daughters believing there was no Man left on the Earth to marry them, made their Father drunk, and lay with him one after another. They both conceiv'd, and had two Sons, *Moab* and *Ammon*, from whom descended the *Moabites* and the *Ammonites*.

Abraham, who without doubt saw the Burning of that Country, left it to go Southward, and settled between *Gades* and *Sur*, in the City of *Gerara*. He gave out, that his Wife *Sarah* was his Sister. And *Abimelech* King of *Gerara* caus'd her to be taken from him; but God appear'd to that Prince in a Dream, and told him he should be punish'd with Death for the Woman he had taken, because she had a Husband. *Abimelech* excus'd himself, alledging, that *Sarah* and *Abraham* had given out they were Brother and Sister. God forgave him, and order'd him to restore *Sarah* to her Husband. *Abimelech* reprov'd *Abraham* for saying that *Sarah* was his Sister. *Abraham* answer'd him that he had done it for fear lest they might kill him, to take his Wife; besides that she was truly his Sister, being his Father's Daughter, but not his Mother's; whether she really was *Abraham's* Sister, or Daughter to one of his Brother's by another Mother. *Abimelech* restor'd *Sarah* to *Abraham*, and made him a Present of Sheep and Oxen, and Men-Servants and Maid-

* Gen. xx. i.

Servants. He also gave him leave to dwell in whatsoever part of his Country he thought fit, and told him down 1000 pieces of Silver, to buy a Veil for *Sarah*.

^b *Abraham*, according to the Promise which God had made him, had a Son. He was born in the hundredth Year of *Abraham's* Life, and of the World 2108, and was call'd *Isaac*. His Brother *Ishmael* having insulted him, *Sarah* would have *Abraham* turn away both *Hagar* and *Ishmael*. God directed *Abraham* to comply with his Wife's Will, because his Race was to descend from *Isaac*, that is the chosen Race, which was to partake of the Covenant made with him by God; but that nevertheless *Ishmael* should be the Father of a mighty People. *Abraham* therefore sent away *Hagar* and *Ishmael*, giving them nothing but a Loaf and a Vessel full of Water. *Hagar* wander'd with her Son in the Wilderness of *Beer-sheba*, and her Water failing, she left her Son under a Tree ready to expire; but the Angel of the Lord shew'd her a Well, whence she drew Water, and gave of it to her Son. This Son afterwards grew up, became dextrous at shooting with a Bow, and dwelt in the Desert of *Pharan*. His Mother made him take an *Egyptian* Woman to Wife. But still ^c *Abraham* did not remove from *Abimelech's* Country; for that Prince perceiving he became powerful, went to him with *Phicol*, the General of his Forces, and made an Alliance with him. That King's Servants had seiz'd some Wells which belong'd to *Abraham*, who made his Complaint, and gave him seven Sheep as a Testimonial that he had dug those Wells; they swore mutual Friendship, and that Place was call'd *Beer-sheba*, or the Well of the Oath. *Abraham* planted a Wood in that Place, and call'd upon the Name of the Lord, and liv'd long in the Country of the *Philistines*.

^d *Abraham* was a true Worshipper and faithful Servant of the true God, and entirely obedient to his Commands: Of which this is a very remarkable Instance. God said to him, *Take now thy Son, thine only Son Isaac, whom thou lovest, and get thee into the Land of Moriah, and offer*

^b *Gen. xxi.*

^c *Ib. v. 22.*

^d *Ib. xxii.*

him there for a Burnt-offering upon one of the Mountains, which I will tell thee of. Abraham immediately obey'd, and rising in the Night, took with him his Son Isaac and two Servants, and having cut Wood for the Burnt-offering, set out for the place God had appointed him to go to. The third Day, lifting up his Eyes, he saw the Place at a distance; he bid his Servants stay for him, and went with his Son, who carried the Wood for the Sacrifice. As they went together, Isaac said to his Father, *My Father, behold the Fire and the Wood: but where is the Lamb for a Burnt-offering?* *c* My Son, God will provide, said Abraham, a Lamb for a Burnt-offering. When they were come to the Place that the Lord had shewn to Abraham, after having rais'd an Altar, he set in order the Wood, bound Isaac his Son, and laid him on the Wood he had prepar'd, and took the Sword to slay him; but, at that moment, an Angel of the Lord call'd to him from Heaven, *Abraham, Abraham!* He answer'd, *Here am I.* The Angel said to him, *Lay not thine hand upon the Lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not spared thy only Son.* Abraham lifting up his Eyes, saw behind him a Ram sticking by the Horns in a Bush, which he took, and made a Burnt-Offering instead of his Son, and called that Place by a Name which signifies, *The Lord seeth.* The Angel call'd Abraham a second time, and promis'd him, in the Name of the Lord, that he should be blessed, and that his Progeny should be as numerous as the Stars in Heaven, and the Sands in the Sea, and that all Nations should be blessed in his Posterity; because he had obey'd the Commands of the Lord. Abraham return'd with his Son Isaac and his Servants to Beer-sheba, where he heard Tidings of his Family, and that his Brother Nahor had begot eight Children on his Wife Milcah; among whom was Bathuel, the Father of Rebecca, who was afterwards Wife to Isaac.

f Sarah had no other Children besides Isaac; she dy'd at 127 Years of Age, in the Year of the World 2145, at the Town of Arbee, or Kiriath-arba, in Hebron, in

c Gen. xxii. 7.

f Ib. xxiii.

the Country of *Canaan*. *Abraham* bought a Field of *Ephron* the *Hittite*, where there was a double Cave, in which he buried *Sarah's* Body.

Abraham being grown old, was desirous of providing for his Son & *Isaac*; and not thinking it proper for him to take any of the Daughters of the Country, which he inhabited, he sent one of his Servants, call'd *Eliezer*, into *Mesopotamia*, to the City where *Nahor* was, to bring a Daughter of his. *Eliezer* being come to the entrance of the City, stop'd near a Well, and pray'd to God that the Maiden which came from the City to draw Water, to whom he should say, *Let down thy Pitcher that I may drink*, and that should answer, *Drink, and I will give thy Camels drink also*, might be the same he had decreed should be *Isaac's* Wife. As he was thus praying within himself, *Rebecca*, the Daughter of *Bathuel*, appear'd with her Pitcher; he intreated her to give him Water to drink, she gave it him, and said, *I will draw Water for thy Camels also*; which she did. By that Token *Eliezer* perceiv'd, that she was the Maiden he look'd for. He presented her with Pendants and Bracelets of Gold, which he had brought. She told him she was the Daughter of *Bathuel*, the Son of *Nahor* and *Milcah*; invited him to come and Lodge at her Father's; she ran home her self, and told her Mother what had happen'd. Her Brother *Laban* went to meet *Eliezer*, and conducted him. The first thing *Eliezer* did, was to acquaint them he was *Abraham's* Servant, and came to demand *Rebecca* in Marriage for *Isaac*. *Laban* and *Bathuel* granted it: *Eliezer* eat with them, set out the next Day with *Rebecca*, and convey'd her to *Isaac*, who marry'd her.

^h *Abraham* liv'd some Years (35) after this Marriage. He marry'd another Wife, call'd *Keturah*, (perhaps he had her whilst *Sarah* was still living) and had by her, five Sons, Heads of so many Nations of *Arabia*. He made *Isaac* his Universal Heir, giving Portions to the Sons of his Concubines *Hagar* and *Keturah*, and parted them from his Son *Isaac*, sending them into the Country Eastward of *Beer-sheba*, that is, into *Arabia* the de-

hart and stony. *Abraham* was 140 Years of Age when his Son *Isaac* marry'd; he liv'd thirty five Years after, and dy'd at the Age of 175, in the Year of the World 2183. *Isaac* and *Ishmael* buried him with *Sarah*, in the double Cave he had bought of *Ephron*, the Son of *Sehor* the *Hittite*, opposite to *Mamre*. His Son *Ishmael* had twelve Children, Princes of so many Tribes of their Nations, and dy'd at the Age of 137, and in the Year of the World 2231.



CHAP. IX.

The LIFE of ISAAC.

GOD had promis'd to *Abraham* a numerous i Posterity, which was to come from his Son *Isaac*. And yet *Rebecca* was barren for a long time; for *Isaac* marry'd her when he was forty Years of Age, and was twenty Years without Children: But at last, having pray'd to the Lord for his Wife, she conceiv'd, and grew big of two Children, who struggled together in her Womb. She then said, *If this was to besal me, what occasion was there that I should conceive?* She therefore consulted the Lord, who answer'd her, *Two Nations are in thy Womb: the one shall be stronger than the other, and the elder shall serve the younger.* She was deliver'd of two Sons; the first was ruddy, and all over hairy; he was call'd *Esau*: the other follow'd immediately, and and held his Brother by the Heel, and therefore he was call'd *Jacob*. *Isaac* was sixty Years of Age when he got those two Sons, and it was the Year of the World 2168. When they were grown up, *Esau* became a Man of the Field, and a great Hunter; but *Jacob* was a plain Man, dwelling in Tents. *Isaac* lov'd *Esau*, because he did eat of his Venison; but *Rebecca* had more kindness for *Jacob*.

¹ Gen. XXV. 21.

* The Birthright belong'd by Nature to *Esau*, because he came first into the World; but *Jacob* having one Day dress'd a Mess of Lentiles, *Esau* return'd from the Field quite spent, and said to his Brother, *I am faint, give me some of that red Pottage*: and therefore he was call'd *Edom*, that is *Red*. *Jacob* answer'd, *Sell me thy Birth-right*. *Esau* reply'd, *I am dying with hunger, what will my Birth-right avail me? Swear to me then*, said *Jacob*: *Esau* swore, and sold his Birth-right; and having eaten Bread and that Lentile Pottage, he went his way, little regarding that he had sold his Birth-right.

Beer-sheba, where *Abraham* liv'd, was *Isaac's* usual place of Abode; but a Famine happening in that Country, he went away to *Abimelech*, King of *Gerara* (perhaps it was the Son of him with whom *Abraham* had made a Covenant.) The Lord commanded him to live there, and not to go into *Egypt*; promis'd to give him all that Country, pursuant to the Oath he had made to his Father *Abraham*, and assur'd him that he would multiply his Posterity like the Stars in the Firmament, and would bless all Nations in the Person that should proceed from him. *Isaac* then resided at *Gerara*, and us'd the same Dissimulation his Father had done, saying, that *Rebecca* was his Sister; but *Abimelech* having discover'd that she was his Wife, reprov'd him for that Imposition, and forbid all his Subjects upon pain of Death to touch *Isaac's* Wife.

Isaac liv'd a Year at *Gerara*. He sow'd there, and the ensuing Year reaped an hundred fold; he grew wealthy, and so powerful, that *Abimelech's* Servants became jealous of him; and to oblige him to depart the Country, fill'd up the Wells his Father's Servants had dug. *Abimelech* himself spoke to *Isaac* to withdraw, because he was grown more Potent than himself. *Isaac* went away towards the Stream of *Gerara*; he empty'd the Wells his Father's Servants had formerly dug, and which the *Philistines* had fill'd, giving them the same Names they had before. He dug a new Well in the Vale, and found there a Spring; but at that time there

^{*} Gen. xxv. 30.

happen'd a Quarrel between the Shepherds of *Gerara* and those of *Isaac*, the former affirming that those Wells belong'd to them, and therefore *Isaac* call'd that Well *Contention*. They dug another Well which was also contested, and *Isaac* call'd it *Enmity*. Going thence, he dug another Well, about which there was no Controversy; and therefore he nam'd it *Spaciousness*; saying, *The Lord has given us room, and made us increase upon the Earth*. *Isaac* return'd thence to *Beer-sheba*. The next Night God appear'd to him, and said, ^m *I am the God of Abraham thy Father; fear not, for I am with thee, and will bless thee, and multiply thy Seed for my Servant Abraham's sake*. *Isaac* rais'd an Altar in that Place, and there he call'd upon the Name of the Lord.

ⁿ *Abimelech* not being willing that *Isaac* should go away discontented from his Dominions, went to him, with his Favourite *Ochoziel*, and *Phicol* the General of his Army, and made a Covenant with him. That same Day, *Isaac's* Servants came and told him, that they had found Water, and he call'd that Well *Plenty*. It is not certain, whether it was before or after the Birth of *Esau* and *Jacob*, that *Isaac* took that Journey. But however that was, they both liv'd with their Father. *Esau* at forty Years of Age, married the Daughter of *Beiri* the *Hittite*, and *Ramesah* the Daughter of *Elom*, of the same Country: both which were disagreeable to *Rebecca*. ^o *Jacob* was her beloved Son, and the Love she bore him made her contrive to impose upon *Isaac*, that he might give him his Blessing, which she effected after this manner: *Isaac* being grown very old, for he was 138 Years of Age, and having lost his Sight, call'd his eldest Son *Esau*, and said to him, *My Son*. *Esau* answer'd, *here I am*. His Father added, *Behold, now I am old, and know not the day of my Death; take therefore thy Weapons, thy Quiver, and thy Bow, and go out to the Field, and take me some Venison; and make me savoury Meat, such as I love, and bring it to me, that I may eat; that my Soul may bless thee before I die*. *Rebecca* heard what he said; and when *Esau* was gone a hunting, told *Jacob* what she had heard his Father

^m Gen. xxvi. 24.ⁿ Ib. v. 25.^o Ib. xxvii.

lay to *Esau*; advising him to go take two of the best Kids in the Flock, and bring them to her, that she might dress them to his Father's Palate; to the end that *Jacob* laying them before him, *Isaac*, when he had eaten of them, might give him his Blessing. *Jacob* made answer to his Mother, *Behold, Esau my Brother is a hairy Man, and I am a smooth Man. My Father peradventure will feel me, and I shall seem to him as a Deceiver; and I shall bring a Curse upon me, and not a Blessing.* His Mother reply'd, *Upon me be the Curse, my Son: only obey my Voice, and go fetch me them.* He went, and brought it to his Mother, who dress'd *Isaac* a Dish as he liked. Then she put on *Jacob* *Esau's* best Garments, which she had by her, and cover'd his Neck and Hands with Kids Skins, giving him the Meat she had dress'd, and the Bread she had bak'd. *Jacob* laid it before his Father, and said to him, *My Father!* *Isaac* answer'd him, *Here am I; who art thou, my Son?* *Jacob* reply'd, *I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my Venison, that thy Soul may bless me.* *Isaac* answer'd, *How is it that thou hast found it so quickly, my Son?* *Jacob* said, *Because the Lord thy God brought it to me.* *Isaac* said to him, *Come near, I pray thee, that I may feel thee, my Son, whether thou be my very Son Esau, or not.* *Jacob* went up to his Father, and *Isaac* having felt him, said, *The Voice is the Voice of Jacob, but the Hands are the Hands of Esau.* Thus he did not know *Jacob*, because his Hands were hairy, and he thought them to be the elder Brother's. He ask'd him again whether he was his Son *Esau*, and *Jacob* answer'd in the affirmative that he was. *Isaac* bid him bring his Venison for him to eat, that he might bless him. *Jacob* set it before him; and, when he had eaten, gave him Wine to drink. *Isaac* having eaten and drank, said to *Jacob*, *Draw near, my Son, and kiss me.* *Jacob* drew near and kiss'd him. *Isaac* then smelling the sweet Scent of his Garments, bless'd him, saying, *See, the smell of my Son is as the smell of a Field, which the Lord hath blessed. Therefore God give thee of the Dew of Heaven, and the Fatness of the Earth, and Plenty of Corn and Wine. Let People serve thee, and Nations bow down to*

thee: be Lord over thy Brethren, and let thy Mother's Sons bow down to thee. Cursed be every one that curseth Thee, and blessed be he that bleſseth Thee.

This Action of *Jacob* has been juſtify'd by ſome Authors, who have thought it innocent; but others affirm it to be ſinful. But thus, in my Opinion, the Caſe is to be decided: The Bleſſing being due to the eldeſt Son, and *Jacob* having bought his Brother's Birth-right, the Bleſſing was due to him; ſo that there was no Injuſtice in *Jacob's* Action: but however, his lying Speech is inexcusable. No ſooner was *Jacob* gone out, but *Eſau* came in, bringing his Father the Veniſon dreſs'd, and ſaid to him, *Arise, my Father, and eat of thy Son's Veniſon, that thy Soul may bleſs me.* *Iſaac* ſaid to him, *And who art thou?* *Eſau* answer'd, *I am thy Son, thy firſt-born Eſau.* *Iſaac* was quite amaz'd, and ſaid, *Who is he then that has already brought me of his Veniſon? I did eat of what he brought before thou cameſt. I have given him my Bleſſing, and he ſhall be bleſſed.* *Eſau*, hearing what his Father ſaid, cry'd bitterly, and, in much confuſion, ſaid to his Father, *Bleſs me, even me alſo.* *Iſaac* answer'd, *Thy Brother has deceiv'd me, and has got my Bleſſing.* *Eſau* complain'd that his Brother had ſupplanted him, and ask'd of *Iſaac*, whether he had not reſerv'd ſome Bleſſing for him. And *Iſaac* ſaid, *Behold, I have made him thy Lord, and all his Brethren have I given to him for Servants; I have wiſh'd him plenty of Corn and Wine: and now, what can I do for thee?* *Eſau* reply'd, *Father, have you but one Bleſſing then? I conjure you to bleſs me alſo.* As he wept exceedingly, *Iſaac* was mov'd with compaſſion, and ſaid to him, *Thy Bleſſing ſhall be in the Fat of the Land, and in the Dew of Heaven. Thou ſhalt live by thy Sword, and ſhalt be ſubject to thy Brother: but the time will come, when thou ſhalt ſhake off the Yoke.*

Eſau conceiv'd ſo great a Hatred againſt his Brother for what he had done, that he reſolv'd to kill him after his Father's Death. *Rebecca* underſtanding it, advis'd *Jacob* to go away to her Brother *Laban* at *Haran*, and to ſtay ſome time in that Country, till his Brother's Anger ſhould be over; and to the end that his Father *Iſaac* might

might approve of it, she told him, she could not endure that her Son *Jacob* should take to Wife a Woman of the *Hittites*. *Isaac* call'd *Jacob* ^p, forbid him taking a Wife from among the *Canaanites*, and commanded him to go into *Mesopotamia*, to the House of *Bathuel*, his Mother's Father, and to marry one of the Daughters of his Uncle *Laban*; and, directing his Discourse to *Jacob*, added, *God Almighty bless thee, and make thee fruitful, and multiply thee, that thou may'st be a multitude of People; and give thee the Blessing of Abraham, to thee, and to thy Seed after thee; that thou may'st inherit the Land wherein thou art a Stranger, which God gave unto Abraham.*

Jacob set out immediately for *Mesopotamia*; and *Esau*, following his Example, and perceiving that the Women of *Canaan* were not acceptable to his Father, took to Wife *Mabeleth*, the Daughter of *Ishmael*, the Son of *Abraham*, and Sister to *Nabaioth*.

CHAP. X.

The LIFE of JACOB.

JACOB departing from *Beer-sheba*, on his way to ^a*Haran*, came after Sun-set to a Place where he was forc'd to stay that Night. He took a Stone, and laying it under his Head, fell asleep. He then saw, in a Dream, a Ladder, the Foot of which stood upon the Earth, and the Angels of God ascended and descended on it. He also saw the Lord leaning on the Top of the Ladder, who said to him, *I am the Lord God of Abraham thy Father, and the God of Isaac: the Land whereon thou liest, to thee will I give it, and to thy Seed. And thy Seed shall be as the Dust of the Earth; and thou shalt spread abroad to the West, and to the North, and to the South; and in thee and in thy Seed shall all the Families of the Earth be blessed. And behold, I am with thee, and will keep thee in all Places whither thou goest. and will bring thee*

^p Gen. xxviii. 3.

^a Ib. xxviii. 10.

again into this Land: for I will not leave thee, until I have done that which I have spoken to thee of. Jacob awaking, said, *The Lord is verily in this Place, and I knew it not; and, being struck with Fear, added, How dreadful is this Place? This is the House of God, and the Gate of Heaven.* Then, rising early in the Morning, he took the Stone he had laid under his Head, set it up for a Pillar, and poured Oil over it.

He gave to that Place, which before was call'd *Luz*, the Name of *Bethel*, that is, *The House of God*. It is the very Place where afterwards was built the Town of that Name, in the Tribe of *Benjamin*, on the Borders of the Tribe of *Ephraim*. Jacob, before he departed thence, made a Vow unto the Lord: *If God, said he, will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on; so that I come to my Father's House in Peace: then shall the Lord be my God. And this Stone which I have set for a Pillar, shall be God's House: and of all that thou shalt give me, I will surely give the Tenth unto thee.* Proceeding thence, he held on his way; and arriv'd at the Town of *Haran*. Being near the Town, he met with Flocks and Shepherds, near a Stone-Well. He ask'd them whether they knew *Laban* the Son of *Nahor*; they told him they did, that he was well, and that his Daughter *Rachel* would soon be there with her Flock. She came there immediately; Jacob seeing her, remov'd the Stone that cover'd the Well, and having water'd her Flock, he kiss'd *Rachel*, and lifting up his Voice, with Tears declar'd to her, that he was her Father's Brother (Nephew) and Son to *Rebecca*. *Rachel* went and told her Father, who came out to Jacob, and embrac'd and carried him to his House. Jacob told him the Occasion of his Journey, and *Laban* said to him, *Thou art Bone of my Bone, and Flesh of my Flesh.* When a Month was past, he said to Jacob, *Because thou art my Brother, shouldest thou therefore serve me for nought? tell me, what shall thy Wages be?* *Laban* had two Daughters, the eldest was call'd *Leah*, and the youngest *Rachel*; but this was more Beautiful than the

* Gen. xxviii. 20.

* Ib. xxix.

elder: and *Jacob*, who lov'd her, said to *Laban*, *I will serve thee seven Years for Rachel thy younger Daughter.* *Laban* answer'd, *It is better that I give her to thee, than to another Man: abide with me.* *Jacob* therefore serv'd *Laban* seven Years to have *Rachel*. The Love he bore her made the Time seem short. When it was expir'd, *Jacob* said to *Laban*, *Give me my Wife, for my Time is expir'd.* *Laban* having invited many of his Friends, made the Wedding-Feast, and at Night put *Leah* into *Jacob's* Chamber, giving her *Zelpha* for an Handmaid. *Jacob*, having lain with *Leah*, did not discover her till the next Morning, when he complain'd to his Father-in-Law, that he had impos'd upon him. *Laban* excus'd himself, alledging it was not the Custom to marry the youngest before the eldest; but agreed, that when the Week (*i. e.* seven Years) was pass'd, he would give him *Rachel*. *Jacob* consented to the Proposal, and married *Rachel*, to whom her Father had given *Bilhah* for a Servant. *Jacob* having at last married her whom he desir'd, prefer'd her in his Affection before the elder, having serv'd seven Years longer for her.

The Lord seeing that *Jacob* despis'd *Leah*, made her amends otherwise, by rendring her fruitful, whilst her Sister was barren. She had four Sons successively, which were *Reuben*, *Simeon*, *Levi*, and *Judah*. ¹ *Rachel*, finding her self barren, grew envious against her Sister, and said to *Jacob*, *Give me Children, or else I die.* *Jacob* being angry at those Words, answer'd, *Am I in God's stead, who hath withheld from thee the Fruit of the Womb?* *Rachel* desir'd him to take her Maid *Bilhah* for his third Wife, that she might give her Children. *Jacob* having taken her to Wife, she brought forth two Sons, one after another, one of whom was call'd *Dan*, and the other *Naphthali*. *Leah* perceiving she bore no more Children, gave her Maid *Zelpha* for a fourth Wife to *Jacob*, and he had by her *Gad* and *Aser*. *Reuben*, going into the Fields at Harvest time, brought home to his Mother *Leah* a sort of Fruit call'd *Dudaim*, which the *Septuagint*, and the Translator of the Vulgar have render'd *Mandrakes*, tho'

the meaning of the Word is not very certain. *Rachel* liking that Fruit, ask'd it of her Sister, who said to her, *Is it not enough that you have taken my Husband from me, but that you would have the Fruit my Son has brought me?* *Rachel* for that Fruit consented that *Jacob* should lie with her that Night. When *Jacob* return'd, *Leah* took him into her Tent; she conceiv'd, and brought forth a fifth Son call'd *Issachar*, and then a sixth call'd *Zebulon*; and lastly, a Daughter call'd *Dinah*. *Rachel*, who till then had been barren, at length had a Son, whom she nam'd *Joseph*, born in the Year of the World 2260, in the ninety second Year of the Age of *Jacob*. He had more-over a twelfth by *Rachel*, of whom she was deliver'd in a Place call'd *Ephrata*; whose Name was *Benjamin*.

Jacob did not spend the rest of his Days with *Laban* ^v. When he had serv'd *Laban* fourteen Years for his two Daughters, he serv'd six Years longer, upon Condition, that all the Sheep and Goats that were of several Colours should be his. By this means *Jacob* grew rich, and had large Flocks, Men-Servants and Women-Servants, Camels and Asses. The Wealth he had thus acquir'd made ^w *Laban* and his Sons jealous; and the Lord having commanded *Jacob* to return into his Father's Country, to his Family, *Jacob* propos'd to *Rachel* and *Leah* to go into the Country of *Canaan*. His Wives consenting, he took the time when *Laban* was gone to shear his Sheep, and set out with his Wives, his Children, and his Flocks, carrying away all that he had; and *Rachel* carried away her Father's Idols. *Laban* being told the third Day, that *Jacob* was gone, pursu'd and overtook him at Mount *Gilead*; but God appear'd to him in the Night, and commanded him to do no harm to *Jacob*. *Laban* complain'd of his carrying away his Daughters, and going away unknown to him, and charg'd him with stealing his Gods. *Jacob* excus'd himself for having gone without acquainting him, as fearing lest he would have kept his Daughters by Force; but as for the Theft he charg'd him with, he consented that the Person upon whom his Gods should be found, should suffer Death; for he knew not that

^v Gen. xxx. 30.

^w Ib. xxxi. 3.

Rachel had stolen the Idols. *Search every where*, said he, *and take away whatever belongs to you.* *Laban* having search'd the Tents of *Jacob* and *Leah*, and the two Women-Servants, did not find what he sought for. He went next to *Rachel's*, who hid the Idols under a Camel's Litter, sat down upon it, and begg'd her Father's pardon, that she did not rise to him, because she had the Custom of Women upon her. Thus *Laban* look'd for his Idols in vain. Then *Jacob* upbraided *Laban* with his hard Usage of him. In conclusion, the Father and the Son-in-Law made a Covenant together, they promis'd not to do one another any harm, and *Jacob* assur'd *Laban* that he would not misuse his Daughters. They took God to witness of their mutual Ingagement; they eat together, and the next Day *Laban*, having embrac'd his Daughters, and his Children, return'd home.

Jacob * continuing his Journey, met the Angels of God, and seeing them, said, *This is God's Host*; and he call'd the Place *Mahanaim*, that is, *the Host*. Having Reason to apprehend that his Brother *Esau* might be still incens'd against him, he sent Messengers to the Country of *Edom*, in the Land of *Seir*, where his Brother dwelt, to acquaint him with his coming. He charg'd those he sent, to speak to him in a very submissive manner. They return'd with Advice, that *Esau* was coming to meet him, with 400 Men. That Account frighted *Jacob*; he divided his People and Flocks into two Parcels, concluding with himself, that if *Esau* fell upon one of them, the other might escape. He pray'd to the Lord, to deliver him out of the hands of *Esau*; sent before a Present of a good number of Cattel, to appease him; and rising betimes in the Morning, caus'd his two Wives, their two Servants, and his eleven Children, to pass over at *Jacob's Ford*. When he was left alone, there appear'd a Man, who wrestled with him till it was Day. That Man not being able to get the better of him, touch'd the Sinew of his Thigh, which immediately wither'd, and said to him, *Let me go, for the Day begins to break.* *Jacob* answer'd, *I will not let you go till you have given*

me your Blessing. The Man ask'd him, *What is your Name?* he answer'd, *My Name is Jacob.* The other reply'd, *You shall be no longer call'd Jacob, but Israel; for if you have been powerful against God, how much more will you be so against Men?* Jacob ask'd him his Name. The Man answer'd, *Why do you ask my Name?* and he bless'd him in the same place.

Tho' he with whom Jacob wrestled, seem'd to him to be a Man, yet it was not a Man, but, according to the Antients, the Word of God; or, according to the more general Opinion, an Angel, in the shape of a Man. Jacob call'd that Place *Phanuel*, or *Peniel*; saying, *I have seen God face to face, and my Life is preserv'd.* Moses adds, that for this reason the Children of Israel ever since do not eat the Sinew in the Thighs of Beasts, which was touch'd in Jacob's, and remain'd without Motion.

y The Interview between Jacob and Esau was quite different from what Jacob had apprehended. When Jacob saw Esau, he prostrated himself seven times on the Ground. Esau hasted forwards, closely embrac'd, and kiss'd him, shedding Tears. Jacob caus'd his Wives and Children to salute him. Esau at first refus'd to accept of Jacob's Presents; but Jacob pressing him to accept of them, he with difficulty comply'd. Esau propos'd to bear Jacob Company; but he said, his Children and his Flocks would be tir'd, should they be oblig'd to follow him. So Esau return'd to Seir, and Jacob came to the Place he call'd *Socoth*, or *Succoth*, because he there pitch'd his Tents. Thence he went as far as *Salem*, or *Shalem*, the City of the *Sichimites*, or *Shechemites*, in the Land of *Canaan*; and he dwelt in that City, after his return from *Mesopotamia*. He bought part of the Fields, where he had pitch'd his Tents, paying down 100 Lambs, or 100 Pieces of Money stamp'd with a Lamb, of the Children of *Hamor*, *Shechem's* Father; and having erected an Altar in that Place, he there call'd upon the Name of the most mighty God of Israel.

Jacob did not continue long in the Country of the *Shechemites*. He went thence, by the express Command of God, for *Bethel*; but before his Departure, it hap-

pen'd that his Daughter *z Dinah* was ravish'd by *Shechem*, the Son of *Hamor* the *Hivite*, Prince of the Country; who after ravishing, perswaded his Father *Hamor* to ask her of *Jacob* for his Wife. *Jacob's* Sons, being provok'd at what had happen'd to their Sister, answer'd *Hamor*, when he came to propose that Alliance with them, and to give *Dinah* to his Son, that it was not lawful for them to do what he ask'd, unless the *Shechemites* were circumcised. *Hamor* and *Shechem* condescended to their Proposal, and perswaded the Inhabitants of their City to be circumcised. The third Day after the Circumcision, when the Pain caused by it was strongest, *Simeon* and *Levi* enter'd the City with Sword in hand, slew *Hamor* and *Shechem*, and all the Males, and carry'd off their Sister *Dinah*. When they were out of the City, *Jacob's* other Sons plunder'd it, and carry'd away the Women and Children Captives. *Jacob* did not approve of that Action, and said to *Simeon* and *Levi*: *Ye have troubled me, and make me to sink among the Inhabitants of the Land; they shall gather themselves together against us, and we shall perish.* *Simeon* and *Levi* answered, That *Shechem* ought not to have used their Sister like a Harlot.

• The Lord commanded *Jacob* to go to *Bethel*, to raise an Altar there to the Lord, who appear'd to him, when he fled. *Jacob*, having receiv'd this Command, order'd all his Family to put away their strange Gods, to cleanse themselves and change their Garments. He hid all their Idols under a Tree, which was behind the City of *Shechem*, and setting out, came to *Luz* or *Luz*, the Place where he before had the Vision of the Angels ascending and descending on a Ladder, the bottom whereof stood on the Earth, and the top reach'd to Heaven. The Place was surnam'd *Bethel*, or the House of God. *Deborah*, Nurse to *Rebecca*, dy'd at this time, and was bury'd at *Bethel*, under an Oak, which was therefore call'd, *The Oak of Mourning*. The Lord appear'd there to *Jacob*, bless'd him, gave him the Name of *Israel*, and promis'd to give him that Country, and a nu-

* Gen. xxxiv.

* Ib. xxxv.

merous Offspring. *Jacob* erected a Pillar of Stone, in the Place where the Lord appear'd to him, spilling Liquors on the Stone and pouring Oil. Departing from *Bethel*, *Jacob* went towards *Ephrata* or *Ephrath*. *Rachel* dy'd by the way, after being deliver'd of *Benjamin*, and was bury'd at *Bethlem*: *Jacob* erected a Monument on the Place of her Burial, and proceeded thence to the Place call'd, *The Tower of the Flock*. At last he came to his Father *Isaac*, at *Mamre*, in the City of *Abree*, otherwise call'd *Hebron*, and was present at his Death, which happen'd in the Year of the World 2288, and the 180th of *Isaac's* Life.

The Scripture gives us this Account of the Posterity of ^b *Esau*. He had three Wives, *Oholibama* and *Ada*, *Canaanites*, and *Basemath* the Daughter of *Ishmael*. That the first had three Children, *Ichus*, *Ihelon*, and *Core*; the second had *Eliphaz*, and the third *Rahuel*. *Esau* left the Land of *Canaan*, to go live on the Mountains of *Seir*. *Moses* names the Descendants of *Eliphaz* and *Rahuel*, and the Princes of the Tribes of the *Edomites*, the Kings that succeeded them, and the Chiefs, who govern'd after the Kings.

Let us return to the History of *Jacob*. As the Adventures of his Son *Joseph* take up the greatest part of what remains of his History, the following Chapter shall contain the Life of *Joseph*, in which we will finish *Jacob's*, and what relates to his other Children.



CHAP. XI.

The LIFE of JOSEPH.

JOSEPH was born, as was said before, in the Year of the World 2260, and the 92^d of his Father *Jacob's* Life. At seventeen Years of Age, as he was feeding his Father's Flocks, with his Brothers, under

^b *Gen.* xxxvi.

the Care of the Children of *Bilhah* and *Zilpah*, he accus'd his Brothers before his Father, of a most heinous Crime. His Father lov'd him above all his Children, and gave him a Garment of several Colours. His Brothers growing jealous, because their Father lov'd him better than them, hated and could not give him a good Word. Their Hatred was increas'd by his telling them a Dream he had. *Methought*, said he, *that we all together were binding of Sheaves in a Field, and that my Sheaf stood upright, and that yours, which were round about, fell down before it.* His Brothers answer'd, *Shall you then be our King, and we subject to your Rule?* He had also another Dream, which he told to his Brethren. *I have seen*, said he, *the Sun and Moon, and eleven Stars fall down before me.* Having told that Dream to his Father and Brothers, his Father reprov'd him, saying, *What is the meaning of that Dream you have had? Shall your Mother, your Brethren, and I, fall down before you?* One Day, when *Joseph's* Brother's were feeding their Flocks about *Shechem*, *Jacob* sent him to know how they did. He not finding them at *Shechem*, and believing they were at *Dothan*, went thither. When they saw him at a distance, they had Thoughts of murdering him. *Let us kill him*, said they, *and cast him into an old Cistern; we may say some wild Beast devour'd him, and then he will see what his Dreams avail him.* *Reuben* thinking to save him, said to his Brothers, *Let us not imbrue our hands in his Blood; but let us put him down into the Cistern, which is in the Desert:* which he said, thinking to have sav'd and restor'd him to his Father. When *Joseph* came up, they stripped him of his particolour'd Garment, and let him down into an old Cistern, where there was no Water. Sitting down afterwards to eat, they discovered some *Ishmaelites* passing by, in their way from *Gilead*, with their Camels laden with Sweets, with *Rosin* and *Myrrh*, and going to *Egypt*. *Judah* said to his Brethren, *What will it avail us to kill our Brother, and to conceal his Death? It is better to sell him to those Ishmaelites, and not defile our hands, for he is our Brother and our Flesh.* They drew him therefore out of the Cistern, and sold him for twenty Pieces of Silver, to those *Ishmaelites* or *Midianites*.

Reuben

Reuben returning to the Cistern, and not finding *Joseph* there, rent his Garments, and said to his Brothers, *The Lad is not there, whither shall I go?* They then took *Joseph's* Garment, and dipping it in the Blood of a Kid they had kill'd, sent it to his Father, and order'd the Bearer to say him, *This Garment we have found, see whether it be your Son's or not.* *Jacob* knowing it, said, *It is my Son's Garment; some wild Beast has perhaps devour'd him.* He rent his Garments, put on Sack-cloth, and bewail'd his Son for a long time. Those who had bought *Joseph*, sold him in Egypt to *Potiphar*, or *Potiphar*, *Pharaoh's* Eunuch, and General of his Forces.

That Officer perceiving that the Lord prosper'd *Joseph*^d, entrusted him with the whole Government of his House. Some Years after (thought to be ten) *Joseph* being very beautiful and comely, his Mistress, Wife to *Potiphar*, courted him to lie with her. He refus'd, saying, *You see my Master has entrusted me with all his Goods, so that he knows not what is in the House; he has reserv'd to himself nothing but you who are his Wife: how can I do this great Wickedness, and sin against God?* The Woman not desisting, daily sollicitated *Joseph* in the like manner, and *Joseph* resisted the Importunity. It happen'd that *Joseph* being one Day alone in the House, she laid hold on the Skirt of his Cloak, and said to him, *Lie with me;* but *Joseph* left her his Cloak, and fled out of the House. His Mistress seeing the Cloak left in her hands, and that she was despis'd, call'd the People of the House, and complain'd that the *Hebrew* Slave would have ravish'd her. She added, that upon her crying out, he fled, and left the Cloak she held in her hands. The same she said to her Husband, who believ'd her, and caus'd *Joseph* to be put in the Prison, where those were secur'd who were arrested by the King's Order.

Joseph pleas'd the Keeper of the Prison, who gave him charge of the Prisoners, and left all things intirely to his Care. It happen'd, while he was in Prison, that two^c Eunuchs, one of which was Cup-bearer or Butler, and the other Baker to the King of Egypt, fell un-

^d Gen. xxxix.^c Ib. xl.

der their Master's Displeasure; who caus'd them to be put in Prison, and *Joseph* had the charge of them. They had been long, about a Year, in Prison, when each of them dreamt a Dream. The Butler dreamt he saw a Vine, which had three Branches, which by degrees first budded, then blossom'd, and at last bore ripe Grapes; that he held *Pharaoh's* Cup, squeez'd out the Juice of the Grapes, and gave it to *Pharaoh* to drink. *Joseph*, to whom he told his Dream, said, The three Branches denoted three Days, after which *Pharaoh* would remember him, and restore him to his Place. He desir'd he he would then remember him, and entreat *Pharaoh* to deliver him out of that Prison, because he had been fraudulently brought away from the Land of the *Hebrews*, and cast into that Prison when he was innocent. The Baker dreamt, That he carry'd on his Head three Baskets of Bread; that the uppermost was full of all the most exquisite bak'd Meats, and that the Birds of the Air came and eat thereof. *Joseph*, to whom he also told his Dream, expounded it after a different manner from the former. The three Baskets, said he to him, signify three Days, at the end of which, *Pharaoh* would cause his Head to be struck off, and hang him on a Gibbet, where the Birds of the Air should tear his Body. The Event answer'd *Joseph's* Interpretations; for three Days after, the Butler was restored, and the Baker hang'd on a Gibbet. The first of them in his Prosperity forgot *Joseph*, and did not procure his Release out of Prison.

Two Years after, ^f *Pharaoh* had a Dream: He thought he was on the Bank of a River, out of which there came up seven fat Kine, which fed on the Marshes; after them came up seven others frightful to behold, and excessive lean, which fed along the Banks of the River: and these last devour'd the former. *Pharaoh* awak'd after this Dream, and falling asleep again, had a second Dream: He saw seven beauteous and full Ears shooting out from one Stalk, and seven other Ears very small, and dry'd up by a scorching Wind, and these devour'd

^f Gen. xli.

the first which were so beautiful. *Pharaoh* awaking, was in a Consternation, and in the Morning sent to all the Diviners and Wise-Men of *Egypt*, to whom he told his Dreams; but there was not one that could expound them. Then the Butler remember'd *Joseph*, and told the King how he had interpreted his Dream and his Companion's, when they were in Prison; which Interpretations had been follow'd by the Event. Thus *Joseph* was taken out of Prison by the King's Command. He was trimm'd, had new Garments put on him, and was brought before that Prince. *Pharaoh* told him he had dreamt two Dreams, which no Man could interpret, and had been inform'd he was skilful in the Art of interpreting them. *Joseph* answer'd, *It is from God, and not from me, that the King shall receive a happy Exposition of his Dreams.* *Pharaoh* told *Joseph* his Dreams, who said to him they both signify'd the same thing, and that it was God's Will thereby to give *Pharaoh* to understand what was to happen in the time to come: That the seven fat Kine and the seven full Ears denoted the same thing, and signify'd seven Years of Plenty; That the seven lean Kine and the seven wither'd Ears express'd seven Years of Famine, which were to follow; That there would be seven fruitful Years, follow'd by seven Years so barren, that the former Plenty would be forgot, and all the Country would be consum'd with Famine; and, That the double Dream was a Token of the Certainty of the Event. He then advis'd *Pharaoh* to make choice of a wise and able Man, to whom he should give Power over all *Egypt*, that he might appoint Officers in all the Towns, who should, during the seven Years of Plenty, lay up in publick Granaries the fifth Part of the Product of the Earth; and that all the said Store should be at the King's disposal, and secur'd in the Cities, to be preserv'd for the seven Years of Scarcity, which would consume *Egypt*; and by that means *Egypt* would not perish thro' Famine. *Pharaoh* approv'd of the Advice, and pitch'd upon *Joseph* for that Employment. He appointed him Chief Governour of *Egypt*, next to himself, gave him his Ring, caus'd him to mount his Chariot, that all Men might bow their Knees before him

him, and declar'd him Overseer of all *Egypt*. In short, he gave him absolute Power over all his Subjects, chang'd his Name to that of *Zaphnath-paaneah*; which is interpreted *Saviour of the World*, or *He who discovers hidden Things*. He gave him to Wife *Aseneth*, the Daughter of *Potiphar*, the Priest of *Heliopolis*; not the *Potiphar* whom he had serv'd. This happen'd in the Year of the World 2290; for it is expressly said, that *Joseph* was thirty Years of Age when he appear'd before *Pharaoh*.

Joseph's Prediction prov'd true. There were seven Years of Plenty, during the which *Joseph* laid up great Stores of Corn for the King. Those seven Years of Plenty being over, there follow'd seven Years of such Barrenness, as caus'd a Famine throughout the Country. The People having no Corn, resorted to the King, who sent them to *Joseph*. He open'd the King's Granaries, and sold Corn to the People; and the Inhabitants of the neighbouring Provinces were oblig'd to go into *Egypt* for Corn.

The Land of *Canaan*, where *Jacob* dwelt, was afflicted with the same Dearth; and *Jacob* hearing that there was Corn sold in *Egypt*, sent his ten Sons thither, keeping *Benjamin* at home. Being come into *Egypt*, they appear'd before *Joseph*, who had the entire Disposal of the Corn: *Joseph* knew them, but spoke to them as Strangers, and ask'd whence they came? They answer'd, They came from the Land of *Canaan*, to buy Provisions. He knew they were his Brothers, but they did not know him; and, remembring his former Dreams, told them they were Spies, who came to discover the Weakness of the Country. They answer'd, They came not upon any such Design, but only to buy Corn; That they were no Enemies, nor had any Thoughts of doing Harm; That they were all the Sons of one Man, who had Twelve Children; That the youngest was left at home, and one of the Twelve was no more. By this, said *Joseph*, I shall know whether ye are Spies; you shall not stir from hence till your younger Brother comes. Send one to fetch him, and let the rest stay, till I am satisfied whe-

ther what you say is true or false. He order'd them to be cast into Prison for three Days, and to be brought out the third Day; when he said to them, *Do as I have said to you, if you would save your Lives: I fear the Lord; if you are come in the Spirit of Peace, leave one of your number Prisoner; let the rest go carry the Corn you have bought, but bring your younger Brother, that I may be convinced of the truth of what you have said.* They hearing these Words, said among themselves, *Justly do we suffer now, because we sinned against our Brother, and seeing his Sorrow, when he begg'd of us to have Compassion on him, we did not hearken to him: it is that which has brought this trouble upon us.* Hereupon Reuben, one of them, said, *Did not I tell you we ought not to commit that Crime against our Brother? See now his Blood is required of us.* They knew not that Joseph understood them, for he made use of an Interpreter; but understanding what they said, he withdrew for a while, to give vent to his Tears; and then returning, discours'd them again. He caus'd Simeon to be seiz'd; and ordering him to be bound in their Presence, gave Directions to his Officers to fill their Sacks with Corn, to put every Man's Money into his Sack, and to furnish them over and above for their Journey. They set out with their Asses laden with Corn; and being come to the Inn, one of them opening his Sack to feed his Ass, found his Money at the Mouth of it, and said to his Brothers, *They have returned me my Money, here it is in my Sack.* They were all amaz'd, and said, *What is this that the Lord hath done for us?* Being come to their Father Jacob's House, they told him all that had happen'd to them, and emptying their Sacks, found all their Money. Jacob could not be persuaded to let Benjamin go, tho' Reuben engag'd to bring him back. However, the Famine continuing, and the Corn they had brought from Egypt being spent, ^b Jacob at last resolv'd to let Benjamin go, upon the Word of Judah, who promis'd to bring him back. He order'd them to carry Presents of what the Country afforded, to the Governor of Egypt, and double the Money which they had found in

their Sacks, for fear it should be a Mistake. Being come into Egypt, they appear'd before Joseph, who seeing them and Benjamin in their Company, said to his Steward, *Bring in those Men, and provide Meat, for they shall dine with me.* The Steward did as he was commanded, and brought them in. They thought it was on account of the Money they had found in their Sacks, and that they should be made Slaves on that pretence; for which reason they immediately told the Steward, they had found that Money in their Sacks, and brought it again to buy what they had occasion for. The Steward bid them fear nothing; for it was their God and the God of their Fathers who had put that Treasure into their Sacks; for he had receiv'd their Money, and was satisfy'd. Then he brought forth Simeon to them. When they were in the House, they had Water brought them; they wash'd their Feet, and had Provender given them for their Asses. In the mean while, they made ready their Presents, against Joseph came out; for they had been told they should dine with him. When Joseph came, they offer'd him their Presents, and fell down before him. Joseph having saluted them in a friendly manner, ask'd how their Father did, the old Man they had told him of, whether he was still alive? They answer'd, *Your Servant our Father, is alive and well;* and they bowed low to salute him. Joseph lifting up his Eyes, and seeing Benjamin his Brother, by the same Father and Mother, *Is that,* said he, *your youngest Brother you told me of? God be gracious to thee, my Son.* Then finding himself mov'd, he went out hastily, not being able to hold his Tears; he went into another Chamber and wept. Having wash'd his Face, he return'd, without discovering himself, and order'd his Servants to serve up the Meat. He was himself serv'd apart, with the Egyptians that eat at his Table; and his Brothers dined by themselves, because it was not lawful for the Egyptians to eat with the Hebrews. They sat down according to their Ages; Meat was brought them from Joseph's Table; but he gave Benjamin a greater share than the others.

One would imagine that after this *Joseph* should not at all scruple to discover himself to his Brothers. However he still delay'd it for some time, and did it not, till he had put them into another Fright, thus to take an innocent Revenge for their Usage to him. He order'd his Steward to fill their Sacks with Corn, to lay in their Money, and to put his own Cup into the Sack of the youngest. The next Morning they set out with their Asses loaded with Corn. When they were gone out of the City, *Joseph* order'd his Steward to haste after, and to charge them with stealing his Cup. The Steward did so; they said, he did ill to charge them with Theft; that since they had honestly brought back the Money they had found in their Sacks, they could not be suspected of stealing Gold or Silver in *Joseph's* House; that whomsoever the Theft was found upon should be put to death, and they would all remain as Slaves. The Steward said it was enough, that he with whom the Cup was found should be made a Slave, and the rest might go their way. He made them unload their Sacks, and searching them from the first to the last, found the Cup in *Benjamin's* Sack. They rending their Garments, and loading their Asses again, return'd to the City with *Judah* at the Head of them. They fell down before *Joseph*, who said to them, *Why have you done this? Do not you know there is no Man so skilful as my self in the Art of Divining?* *Judah* said to him, *We have nothing to say for our selves; we will all remain your Slaves, with him in whose Sack the Cup was found.* *Joseph* answer'd, *God forbid I should do so; he who stole the Cup shall remain my Slave; but as for the rest of you, return home to your Father.* *Judah* drawing near, told him, that *Jacob* had a more particular Love for *Benjamin*; that he had told them he should die if they did not bring him back; that he was personally engag'd for his Return, and therefore beg'd he would take him for his Slave, and let *Benjamin* go.

* *Joseph*, after having held his Brothers so long in pain, being no longer able to contain himself, caus'd all

Persons to go out of the Room, that no Stranger might be present when he made himself known to his Brothers; and raising his Voice and weeping, he said to them, *I am your Brother Joseph; is my Father still living?* His Brothers were so surpriz'd, that they could not answer him. *Joseph* speaking to them in a loving manner, said, *Draw near.* When they had so done, he said again, *I am your Brother Joseph, whom you sold to the Merchants, who carry'd him into Egypt. Fear not, and be not troubled that you sold me into this Country; it was for your Preservation that God sent me before you into Egypt. It is now two Years since the Famine began upon the Earth; it will last five Years longer. God sent me hither, that your lives might be preserv'd, and that you might have whereon to subsist. It was not by your contrivance that I came hither; but it was the Will of God, who has made me, as it were, Father to Pharaoh, Master of his House, and Governor of Egypt. Go speedily to my Father, and say to him, Thus saith your Son Joseph, God hath made me as it were Master of all Egypt, come to me as soon as may be; you shall live in the Land of Goshen, and you shall be with me, you and your Children, your Sheep, your Herds of Swine, and all that belongs to you. There will be still five Years of Famine, during which time I will feed you and my Brother Benjamin; behold what I am in Egypt.* Then falling upon the Neck of Benjamin, he shed Tears, and Benjamin wept, holding him in his Arms. *Joseph* also kiss'd his Brothers, and shed Tears, embracing them one after another. This kind Reception cheer'd *Joseph's* Brethren, and they began to talk to him boldly. The Report being spread abroad in the King's Court, that *Joseph's* Brothers were come, Pharaoh order'd *Joseph* to bid them go fetch their Father: they return'd into the Land of Canaan, told Jacob that his Son *Joseph* was still alive, gave him an Account of all that had happen'd, and carry'd him away with them into Egypt.

¹ God having order'd Jacob to dwell in the Country of Canaan, which he had promis'd to his Posterity, there was need of a new Command from the Lord to

make them leave it. As he was preparing to take this Journey, with all his Family, and all that he had, and was come to the Well of the Covenant; after having there offer'd Sacrifices to the Lord, God spake to him in a Vision by Night, and bid him not to fear to go into *Egypt*, promising to make him the Father of a mighty People, to conduct him into *Egypt*, and to bring back his Posterity.

Jacob carry'd into *Egypt* his Sons, Grandsons, and six Daughters. They were seventy two Persons, without including *Jacob* or *Joseph*, who had got two Children in *Egypt*, call'd *Manasseh* and *Ephraim*. *Joseph* being inform'd by *Judah*, that his Father was coming, went out to meet him; they embrac'd one another affectionately, full of Joy to meet. He advis'd his Father and Brothers to say they were Shepherds, that they might dwell in the Land of ^m *Goshen*, because the *Egyptians* could not endure to have Shepherds live among them. They said so, and ask'd the Land of *Goshen* to live in, which *Pharaoh* granted. *Joseph* presented his Father, who was 130 Years of Age, to the King, and took care to feed all his Family. The Famine continu'd in *Egypt* five Years longer, and the *Egyptians* having no more Money to buy Corn, first sold their Cattel to the King, and then their Lands. The last Year *Joseph* furnish'd them with Corn to sow, upon condition they should give the King the fifth part of the Crop.

Jacob liv'd there but seventeen Years ⁿ, and dy'd aged 147, in the Year of the World 2315. Before his Death he made *Joseph* promise that he would cause his Body to be carry'd to the Tombs of his Ancestors; blessed *Joseph's* two Sons, *Ephraim* and *Manasseh*, adopting them for his own; call'd all his Sons, blessed them, and foretold what would befall their Posterity.

The Predictions were as follows: He told *Reuben*, that being the eldest, he ought to have had a double Share in the Succession of Rule over the others, but that nevertheless he should not encrease, because he had lain with his Father's Wife; that is, his Tribe should not be very

^m *Gen.* xlvii.

ⁿ *Ib.* xlviii.

numerous. He upbraided *Simeon* and *Levi* with having cruelly and unjustly slain the *Shechemites*, and foretold that their Race should be scatter'd in *Israel*; and accordingly the Tribe of *Levi* was dispers'd in several Cities, and that of *Simeon* had no other Share but some Land of the Tribe of *Judah*. He promis'd *Judah* that he should be honour'd by his Brothers, be strong as a Lion, and that the Sceptre should not depart from his Race till the *Messiah* was come. Then he added, that his Tribe should possess a Country abounding in Wine. He plainly describ'd the Situation of the Land the Tribe of *Zebulun* should inhabit, along the Sea-Coast, and stretching out as far as *Sidon*. He compar'd *Issachar* to a strong Ass, in the midst of the Pasture-Ground, and added he would affect Ease; that his Country should be extraordinary good, that he should bear heavy burdens, and pay Tribute, or according to others, that he should bear Arms, and make others pay Tribute to him. He said to *Dan*, that he should judge his People, as well as any other Tribe in *Israel*; that is, that tho' smaller, his Tribe should bear as much Authority as another; that it would be like a Snake on the Way, or like an Adder in the Path, which bites the Horse's Foot to throw down the Rider; to express the Cunning and Subtlety of that Tribe, which appear'd sufficiently in *Sampson*. Here *Jacob* made an Exclamation, saying, *I have waited for thy Salvation, O Lord!* He foretold to the Tribe of *Gad*, that it should be assaulted, and that it should defend it self. He told *Asher*, that his Bread should be fat, and that Kings should reckon it a Dainty; denoting the Fertility of the Land that Tribe should possess in *Palestine*, abounding not only in Corn, but in Oil. *Naphthali* is compar'd to a Stag that is broke loose, or, according to the *Septuagint*, to a Tree that shoots out young Branches; or, lastly, according to *St. Jerom*, to a Field that is water'd with Streams. All which may allude to the Fertility, the Number, or the Disposition of the People of that Tribe. *Jacob* added, that *Naphthali* would have a particular Grace in speaking.

Jacob dilated more in relation to *Joseph*. He said *Joseph* was like a beautiful handsome young Man; that the

Maidens ran upon the Walls to see him; or, as others translate it, he was a Son that would grow, like the Branches of a Fruit-Tree planted near a Spring that run over the Wall. He added, that Men arm'd with Darts assaulted him, but he kept his Bow bent; that the Bonds of his Arms were broken by the Hand of the God of *Jacob*, and that from thence sprang the Shepherd and the Strength of *Israel*. All which seems to allude to *Joseph's* own Person, who, after being in Bonds, was deliver'd by the Hand of God, and became the Shepherd, and the Support of his Brethren, who had us'd him ill. *Jacob* promis'd him all manner of Blessings. He concluded with *Benjamin*, the youngest of his Children, and compar'd him to a ravenous Wolf, which devours its Prey in the Morning, and divides the Spoil at Night.

Thus I have given a brief Explication of *Jacob's* Benedictions; there is one which deserves to be more particularly explain'd; it is that of *Judah*, where it relates to the *Messiah*; and it requires a special regard. The Text of that Prophecy, according to the *Hebrew*, is thus, *The Rod shall not depart from Judah, nor the Judge from between his Feet, till Shiloh come; he shall be the Expectation of Nations*. By the word *Scheveth*, signifying a Rod, the *Hebrews* understand the Scepter, or Punishment. It cannot be here taken in the latter Sense; for the Tribe of *Judah* was so far from being always in Affliction, that it always flourish'd and was honour'd. That Word then, in this place, must signify the Scepter, or the Royal Power and Authority. The Prince, the Judge, or the Law-giver from between his Feet, signifies also the Power in his Posterity. The word *Shiloh* is variously expounded. *St. Jerom* reads *Schiloath*, and translated it, *He that is to be sent*. The *Septuagint* read *Shiloh*, and translates it, *He for whom the Kingdom is reserv'd*. Some write *Silo*, the peaceable, the King of Peace. Both *Jews* and *Christians* agree, that *Shiloh* is the *Messiah*. Thus the Meaning of the Prophecy is this, that the Sovereign Power or Authority shall not be taken from the Tribe of *Judah* till the *Messiah* comes. The *Jews* have long since had no Commonwealth or Sovereign Power, but have been reduc'd into a servile Condi-

Condition ; it follows therefore, that the *Messiah* is come. The Inference is undeniable.

The greatest Difficulty is to know whether the Scepter was always after that time in the Tribe of *Judah*, and whether the Kings and Princes of the *Jews* were all of his Race. Some Expositors, by *Judah*, do not only understand the Tribe of *Judah*, but all the People of *Israel* ; which having been always govern'd by Magistrates, Judges and Kings of its own, till the coming of the *Messiah*, the Prophecy is exactly true, taken in that Sense : But *Jacob* having foretold to each of his Children what was peculiar to their Posterity, what was said to *Judah* seems to be applicable only to his Tribe. It is true, that those who had the Sovereign Authority among the *Israelites*, were not always of the Tribe of *Judah* ; but that Tribe was the most considerable : it produc'd *David* and *Solomon*, Kings of all the People and their Posterity, who preserv'd the Kingdom of the Tribe of *Judah*, till they were carry'd away into Captivity to *Babylon*. Upon their return, the Residue of the other Tribes was confounded in that of *Judah*, and from that Name they were call'd *Jews*. Tho' the *Maccabees* were of the Tribe of *Levi*, yet the People they govern'd were reckon'd of the Tribe of *Judah*. In fine, by that Scepter and that Prince, are not to be understood any particular Persons governing ; but all the Commonwealth enjoying its Rights and Liberties, and composing an Independent State. The Tribe of *Judah* did not only enjoy that Privilege till the Coming of the *Messiah*, but is the only one to whom it can be appropriated, and in that sense the Prophecy may be apply'd only to the Tribe of *Judah*, expounding it after this manner : ' The Tribe of *Judah* will have this Advantage above the rest, that it will continue free, governing according to its own Laws, and retaining Authority and a Political Power, being a State call'd by its own Name till the *Messiah* comes.'

It may be ask'd, when the Scepter departed from the Tribe of *Judah*. Many have been of opinion, that it was when *Herod*, a Stranger, possess'd himself of the Kingdom of the *Jews* ; but, according to our Expositi-

on, it cannot be said, on account of a King who is a Stranger, that the Scepter, or Authority, is not still in that People. Thus it is more natural to say, that the Scepter did not entirely cease till *Jerusalem* was destroy'd by *Titus*; the *Jews* were then dispers'd, brought into Captivity, and have no where since compos'd any Political Body or State. The *Messiah* came while the Scepter was still in *Judah*. After his coming, the Kingdom of *Judah* declin'd by degrees, and was at last entirely destroy'd. This perfectly agrees with the Time when *JESUS CHRIST* came, and there was no other Man at that time to whom the Quality of *Messiah* could be attributed. He must therefore be the *Messiah*. Nothing can be more convincing. Let us conclude the History of the Death of *Jacob*.

After giving strict Charge to have his Body carry'd to the Tomb of his Fathers at *Hebron*, he died in the Year of the World 2315, and of his Age 147. *Joseph* bewail'd him, embalm'd his Body, and after seventy days Lamentation, during which the *Israelites* and *Egyptians* mourn'd for him, caus'd him to be carry'd into the Land of *Canaan*. He was attended by the *Egyptians* as far as the Vale of *Arad*, where they celebrated his Funeral; and thence he was carry'd to the Sepulchre of his Fathers.



CHAP. XII.

The History of the People of Israel, from the Death of Jacob till their Departure out of Egypt.

AS long as *Joseph* liv'd, the *Israelites* were at ease in *Egypt*. At first his Brothers were apprehensive, lest he should remember their ill Usage of him,

and take Revenge. They sent him word that *Jacob*, before his Death, had order'd them to intreat him to forgive and forget what they had done to him; and came themselves to tender their Service. *Joseph* answer'd them, *Fear not; is the Will of God to be withstood? You thought to do me harm; but God turn'd the Evil into Good, to raise me to what I am, and save many Nations. Be not therefore uneasy, I will maintain you and your Children.* Thus did he comfort them, delivering himself in a very tender and affectionate manner. He liv'd a long time after, and died not till he was 110 Years old, fifty four Years after his Father, and saw the Children of *Ephraim* to the third Generation, and brought up the Children of *Manasseh*. At his Death, he told his Brethren, that God would visit them after his Death, and would carry them from that Country to the other he had sworn to give to *Abraham*. He also charg'd them to carry his Bones out of that Country, and oblig'd them to swear they would perform it. In the mean time, his Body was laid in a Coffin in *Egypt*. He died in the Year of the World 2369, and 1663 before CHRIST. Here ends the History of *Genesis*.

* The Death of *Joseph* alter'd the Condition of the *Israelites*. At first they liv'd quietly; they multiply'd, and became so numerous, that they fill'd all the Land of *Goshen*. In the mean while, there arose a new King of another Race, in *Egypt*, who knew not *Joseph*. He said to his People, *You see the People of Israel are become very numerous, and stronger than we. It behoves us to keep them under, that they may not multiply more, lest, if any War should happen, they join with our Enemies, and having vanquish'd us, they depart Egypt.* He appointed Over-seers to oppress them with insupportable Labour, and made them build two Cities for Stores, which were call'd *Phitom* and *Rameses*. But the more they were oppress'd, the more their Numbers increas'd. The King of *Egypt*, to obstruct their multiplying, commanded the Midwives that laid the *Hebrew Women*, to kill all the Male Children. Those Midwives, the chief whereof

were *Sephora* and *Phua*, abhorring such a barbarous Action, did not obey those Orders. The King charg'd them with sparing the Male Children of the *Hebrews*; and they answer'd, that the *Hebrew Women* were deliver'd without Help. *Pharaoh* try'd another Method to extirpate the Males of the *Hebrews*, ordering all their Male Children to be cast into the River.

This Order was rigorously executed; and yet it is very likely that the *Israelites* did what they could to hide their Male Children, and that they sav'd many of them; * but they were put to death when found. *Moses* was one of them that escap'd. He was the Son of *Amram*, the Son of *Caath*, and Grandson of *Levi*, who had marry'd *Jochabed*, Daughter, or rather Granddaughter of *Levi*, and was born in the Year of the World 2433. His Mother conceal'd him for three Months; but perceiving she could no longer keep it private, she took a Basket of Rushes, daub'd the Inside with Bitumen and Pitch, laid the Infant in it, and left him among the Reeds which grew along the River's Side, ordering the Infant's Sister to watch what became of him.

The King's Daughter happen'd to come at that time to bathe her self with her Maids, and walking along the Bank, spy'd that Basket among the Reeds. She sent one of her Maids, who brought it, and opening, she found in it an Infant crying; she took pity on him, and said, *It is a Hebrew Child*. The Infant's Sister drawing near, ask'd, whether she would have her call a *Hebrew Woman* to nurse the Child. She said to her, *Go*. The Sister call'd her Mother. *Pharaoh's* Daughter bid her take that Child, and nurse it for her, and she would requite her. The Mother took her Son, nurs'd it, and when grown up, restor'd him to *Pharaoh's* Daughter, who adopted him for her own Son, and gave him the Name of *Moses*, saying, *I have saved him from the Water*. *St. Stephen*, in the *Acts*, says, that *Moses* was instructed in all the Learning of the *Egyptians*; and *Josephus* adds several Circumstances of the Life of *Moses*,

* *Exod* ii.

* *Ant. lib. 2. 5.*

which are not in Holy Writ. He tells us, he made War on the *Ethiopians*, and gain'd great Advantages over them; that he took the City *Saba*, afterwards call'd *Meroe*, by means of the King of *Ethiopia's* Daughter, who deliver'd it up to him on condition that he should marry her. Had that Historian taken those Accounts from any antient Monuments of the *Ethiopians*, they might deserve Credit; but since he alledges none, it is likely they are *Jewish* Fictions. I shall therefore spend no time upon him, but only tell you what the History of *Moses* relates in the Book call'd *Exodus*, which contains the Departure of the Children of *Israel* out of *Egypt*.

Moses, at forty Years of Age, left the Court, and went to see his Brethren. He reflected on their Oppression; and seeing an *Egyptian* strike a *Hebrew*, looking about whether any body saw, he slew the *Egyptian*, and hid him in the Sand. The next day seeing two *Hebrews* quarrel, he said to him who abus'd the other, *Why do you wrong your Brother?* This last answer'd him, *Who has appointed you our Prince or Judge? Will you kill me as you did the Egyptian yesterday?* *Moses* was afraid, perceiving that what he had done was discover'd. *Pharaoh*, being inform'd of what had happen'd, would have put *Moses* to death; but he fled into the Land of *Midian* in *Arabia*, and being come thither, sat down by a Well. There was a Priest in *Midian* who had seven Daughters, who came to that Well to draw Water, and having fill'd the Troughs, would have water'd their Father's Flocks; but there came some Shepherds who drove them away. *Moses* rising, defended the Maidens, and made their Sheep drink. They returning home, their Father ask'd them, *How came you home sooner than usual?* They answer'd, *An Egyptian took our part against the Shepherds, he drew Water with us, and gave our Sheep to drink.* Their Father commanded them to call that Man. *Moses* being come, promis'd to stay with him, and marry'd his Daughter *Zipporah*.

That Priest of *Midian*, the Father-in-law of *Moses*, has several Names in the Scripture. In the second Chapter of *Exodus* he is call'd *Raguel*, or *Revel*; in the third and eighteenth of the same Book, *Jethro*; and *Numb. x. Hobab*; and, lastly, *Judg. i. Levi*. Some are of Opinion that *Jethro* was Father to *Zipporah*, *Raguel* or *Revel* her Grandfather, and *Hobab* her Brother; but it is more likely that it was the same Man, who had several Names.

Moses had two Sons by his Wife *Zipporah*, *Gerson* and *Eliezer*, and liv'd with his Father-in-law forty Years; till God, taking compassion on his People, and remembering the Covenant he had made with *Abraham*, *Isaac*, and *Jacob*, made choice of *Moses* to deliver the said People from their Captivity in *Egypt*, and bring them back into the Land of *Canaan*.

CHAP. XIII.

The Departure of the Children of Israel out of Egypt, where the Fourth Age of the World commences.

GOD made his Design known to *Moses* in this manner. ^w One Day, as *Moses* was feeding his Father-in-Law's Flocks, having led them as far into the Desert as Mount *Horeb*, the Lord appear'd to him in a Flame of Fire, which issued from the midst of a Bush. *Moses* saw the Bush burn without being consum'd. He was drawing nearer to behold that Wonder, when the Lord call'd to him from the midst of the Bush, saying, *Moses*. He answered, *Here I am*. The Lord said, *Come not near, take off your Shoes, for the Ground you stand on is holy*; and added, *I am the God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob*. *Moses* cover'd his Face, not daring to look upon the

^w *Exod. iii.*

Lord. God said to him, *I have seen the Affliction of my People in Egypt; I have heard their Cries, for their Oppression under their Task-masters; and knowing their Sorrow, am come down to deliver them out of the hands of the Egyptians, and to lead them into a Country that is good and large, into a Land that flows with Milk and Honey, (that is, fertile and plentiful) into the Country of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. Come, and I will send you to Pharaoh, that you may bring the Children of Israel, who are my People, out of Egypt.*

How devoted soever *Moses* was to the Commands of God, yet considering this Work as above his Strength, he said to the Lord, *Who am I, that I should go to Pharaoh, and should carry the Children of Israel out of Egypt?* The Lord, to encourage him, said, *I will be with you, and this shall be the sign for you to know that I have sent you to deliver my People. You shall come and offer Sacrifice to me on this Mountain, when you have brought my People out of Egypt.* *Moses* answer'd, *But if I go to the People of Israel, and say to them, The God of your Fathers has sent me to you, and they shall ask me what his Name is, what shall I say to them?* God said to him, *I AM THAT I AM. You shall say to the Children of Israel, I AM has sent me to you.*

It is here requisite for me to explain why God names himself so; he thereby denotes, that he is the supreme and independent Being; that he alone has Being or Existence of himself, and through him all other things exist. That is also the meaning of *JEHOVAH*, which is also found in this place; for God, speaking to *Moses*, adds, *This you shall say to the Children of Israel, JEHOVAH ELOIM, that is, The Lord, the God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you; that is the Name I have had from all Eternity, and that Name I shall be known by in all future Generations. Go, gather the Elders of Israel, and say to them, The Lord, the God of your Fathers, the God of Abraham, the God of Isaac, the God of Jacob, has appear'd to me, and said, I have visited you, and have seen all that has befallen you in Egypt. I have*

resolv'd

resolv'd to deliver, and to lead you into the Land of Canaan. The Israelites will hearken to you, then shall you go to the King of Egypt, and say to him, The God of the Hebrews calls us, we will go three Days Journey into the Desert, there to offer Sacrifice to the Lord our God. I know the King of Egypt will not permit you to go, unless he be compelled by a powerful Hand; but you shall at last depart Egypt, loaden with the Spoils of the Egyptians.

After so positive a Command, *Moses* did not immediately accept of that Commission. He still excus'd himself, as considering the Boldness and Difficulty of the Enterprize. * *They will not believe me*, said he, *they will not hearken to me, they will not fail to say to me, The Lord has not appeared to you.* The Lord said to *Moses*, *What is that you hold in your Hand, It is a Rod*, answer'd *Moses*. *Cast it on the Ground*, said the Lord. He cast it down, and it was immediately turn'd into a Serpent; so that *Moses* ran from it. The Lord said to him, *Stretch forth your Hand, and take the Serpent by the Tail.* *Moses* did so, and immediately the Serpent became a Rod again. *This you shall do*, says the Lord, *to convince them, that the God of their Fathers has really spoken to you.* The Lord said further to him, *Put your Hand into your Bosom.* *Moses* having done so, drew it out again all cover'd with Leprosy, as white as Snow. The Lord commanded him to put it again into his Bosom, and draw it out, and it came out as sound as the rest of his Body. *If they do not believe you*, said the Lord, *and if they do not comply upon the first Miracle, they will at the second. But if they will not credit you upon these two Miracles, take of the River-Water, pour it on the Ground, and what you have taken out shall be chang'd into Blood.*

One would think that *Moses* should no longer have scrupled to obey; and yet he still excus'd himself. His last Plea was, that he had been ever of a slow Delivery, and that since the Lord had spoken to him, he found his Tongue more tardy than before. The Lord said to him, *Who is it that made the Mouth of Man? Or who made the Dumb and the Deaf, the Blind, and him*

* Exod. iv.

that sees? was it not I? Go then, I will be in your Mouth, and will teach you what you are to say. *Moses* did not yet submit; but said to the Lord, Send him you are to send, (that is, a Man who is fitter to execute that Commission.) Then the Lord was angry with *Moses*, and said to him, Aaron your Brother is eloquent, he will come to meet you; tell him what I have said to you; I will be in your Mouth and his, and will shew you what you are to do. He shall speak to the People for you; he shall be your Tongue and your Mouth, and you shall direct him in all that relates to God. Take also that Rod in your Hand, it shall be of use to you to work Wonders.

Moses at last obey'd. He return'd to *Jethro* his Father-in-Law, and told him, he was going into *Egypt* to see his Brethren. *Jethro* said to him, Go in Peace. The Lord told him, that those who fought his Life in *Egypt* were dead. At length, *Moses* taking his Wife and Children, set them on an Ass, and return'd to *Egypt*, carrying the Rod of God in his Hand.

Whilst *Moses* was in his Journey; God repeated to him the Command of Going to *Pharaoh*, and performing those Wonders which he had given him power to do in his Presence. He warn'd him, that the King's Heart would be hardned, and that he would not suffer the People of *Israel* to depart, till his eldest Son were dead. *Moses* proceeded on his Journey; but being at an Inn, the Angel of the Lord appear'd to him, and would have kill'd him, because he had not circumcised his Son *Eliezer*. *Zipporah* immediately laying hold of a sharp Flint, circumcis'd her Son; and falling down at the Feet of *Moses*, said, You are a Husband of Blood to me; that is, you oblige me to shed my Child's Blood. Having so said, she left him.

As God has assur'd *Moses*, that his Brother *Aaron* would come to meet him, *Aaron* came as far as Mount *Horeb*, where he embrac'd his Brother, who told him all the Lord had commanded him, and the Wonders he was to work. They went both into *Egypt*; and having assembled the Elders of the Children of *Israel*, *Aaron* declar'd to them all that the Lord had said. He wrought Wonders before the People, who were convinc'd that
the

the Lord had taken Compassion on the wretched Condition of the Children of *Israel*, and would deliver them; and *they bowed their Heads and worshipped.*



CHAP. XIV.

The Deliverance of the Children of Israel out of Egypt.

Moses and *Aaron* having by the Command of God undertaken to deliver the People of *Israel* out of *Egypt*, address'd themselves to *Pharaoh*, and requir'd him, in the Name of the Lord God of *Israel*, to let his People go forth, that they might offer Sacrifice to him in the Desert. *Pharaoh* answer'd, He knew not that God, and would not permit the *Israelites* to go. *Moses* and *Aaron* assur'd him, that the God of the *Hebrews* had commanded them to go offer Sacrifice three Days Journey in the Desert, lest they should fall by the Plague or Sword. The King said to them, *Why do you divert the People from their Work?* And he order'd them to be more burden'd, obliging them to furnish the Straw for burning of their Bricks, which was before allow'd them; and yet they were to make the same Quantity of Bricks. The Task-Masters executed this Order, and evil intreated the Officers of the *Hebrews*, because they did not furnish the same Quantity of Bricks. When they complain'd of that hard Usage, it was told them, that the Demand made by *Moses* and *Aaron* was the Cause of their laying a heavier Burden of Work on them. They then complain'd to *Moses* and *Aaron*.

So unfortunate a Beginning might well discourage *Moses*. But God encourag'd him, ² promising he would deliver the *Israelites* out of *Egypt*, and would carry them into the Country he had promis'd their Fathers.

He commanded him to go again to *Pharaoh*, and to work Wonders before him, by casting down his Rod, which would be turn'd into a Serpent. ^a *Aaron* cast down his Rod, in the Presence of *Pharaoh*, and it was turn'd into a Serpent: But *Pharaoh* having sent for the Magicians of *Egypt*, they perform'd something like this by their Enchantments.

But, it may be ask'd, did they turn Sticks into Serpents? The Text seems to say so; and yet there are some Expositors who pretend that was only an Illusion of the Magicians. However that was, *Aaron's* Rod devour'd the Rods of the Magicians. Nevertheless, *Pharaoh's* Heart continu'd harden'd, and he would not obey the Command of God. That harmless Miracle having no Influence over him, God made use of more sensible Scourges, wherewith he afflicted the *Egyptians* successively, and yet would not *Pharaoh* prevail with himself to let the Children of *Israel* go. The first was the changing of all the Waters of *Egypt* ^b into Blood; the second a prodigious Number of Frogs; the third of Gnats; the fourth of Flies; the fifth a Plague, which destroy'd all the Cattle; the sixth of Ulcers, both in Men and Beast; the seventh of Hail, which spoil'd all the Growth of the Land; the eighth of Locusts, which devour'd what the Hail had left; the ninth of Darkness, which cover'd all the Country. All these Scourges only affected the *Egyptians*, and the *Israelites* felt no Inconveniency from them.

Pharaoh did not submit, notwithstanding such visible Prodigies. His Magicians imitated the three first, so that he was the less mov'd at them; however, after the third, he desir'd *Moses* and *Aaron* to pray to the Lord to deliver *Egypt*, promising to let go the Children of *Israel*. The same he promis'd all the other times, but broke his Word, as soon as the Evil was remov'd, thro' the Prayers of *Moses* and *Aaron*. After the last Scourge, he gave them leave to go offer Sacrifice, but upon condition they should leave behind their Sheep and Herds. *Moses* rejecting that Condition, *Pharaoh* bid him with-

^a *Exod.* vii.^b *Ib.* viii, ix, x.

draw, and never more appear before him. *Moses* did so, assuring him he should never see him more.

^c All those Scourges having made no Impression upon *Pharaoh*, there wanted a greater and more sensible one, to move him at last to let the People of *Israel* go. The Lord acquainted *Moses*, that he would once more scourge *Pharaoh* and *Egypt*, after which he would not only permit, but would even compel them to be gone. He commanded him to direct all the People to borrow Gold and Silver Vessels of the *Egyptians*; assuring him he would about Midnight pass through *Egypt*, and kill all the First-born of the *Egyptians*, from the First-born of *Pharaoh* to the First-born of the meanest Inhabitant; that there should be a great Cry rais'd throughout all *Egypt*, and that nothing like it should befall the *Israelites*. But to the end their going forth should be render'd the more memorable to Posterity, the Lord instituted a Ceremony, which their Descendants were to observe in Remembrance of that Passage.

The Ceremony was this. He declar'd it was his Will, that the Month they were then in, which was the Month of ^d *Nisan*, and answers to our Month of *March*, should be for the future the first Month in the Year; that on the tenth of the said Month, for that first time, every Family should take a Lamb of the first Year, a Male; that they should keep it till the fourteenth, and should kill it the Evening of that Day; that they should strike some of its Blood on the two Side Posts, and on the Upper Door Posts of their Houses where they should eat it; to eat it at Night roasted, with unleavened Bread and wild Lettices; to keep none of it for the Morrow, and if any thing remain'd, to burn it; to eat it like Men that are going a Journey, with their Loins girded, their Shoes on their Feet, and Staves in their Hands, and to devour it hastily. The Lord call'd this Ceremony by the Name of *Passover*, because he was to pass that Night through all the Land of *Egypt*, and kill all the First-born of the *Egyptians* in all their Houses, only sparing those of the *Israelites*, whose Doors were

^c *Exod.* xi.

^d *ib.* xii.

mark'd with the Blood of the Lamb. This Ceremony was not instituted for that Year only, but God ordain'd that Day should be kept solemn, and consecrated to the Lord for ever, throughout all the Generations of the *Israelites*: that no servile Work should be done on that Day, excepting what was necessary for their Sustainance; that the People should for seven Days eat none but unleaven'd Bread; that is, from the Evening of the 14th Day of the Month, till the Evening of the 21st. *Moses* having declar'd the Command of God to the *Israelites*, they provided Lambs, and eat them on the Night of the 15th of the Month, as God had appointed. About Midnight, God slew all the First-born of the *Egyptians*, from the First-born of *Pharaoh* to the First-born of the meanest Man, and the First-born of all the Cattel. *Pharaoh*, all his Servants, and all the *Egyptians*, arose that Night in the greatest Consternation, because there was not a House without a dead Body. *Pharaoh* sent for *Moses* and *Aaron*, and said to them, or sent them word, that the People of *Israel* should depart the Country speedily, and the *Egyptians* press'd them to be gone. The *Israelites* therefore took their Dough before it was leaven'd, and putting it into their Cloaks, laid it on their Backs. They set out from *Ramesse*, to the number of 600000 Men, besides the Women and Children, carrying away all that belong'd to them, and abundance of Vessels of Gold and Silver, as also Garments, they had borrowed of the *Egyptians*.

If it be enquir'd how long they had been in Captivity, and what Year of the World this happen'd in, it must be observ'd, that God had foretold to *Abraham*, that his Posterity should be Pilgrims in a strange Country for 430 Years; which is not to be understood only of the sojourning of the *Israelites* in *Egypt*: for the Promise made to *Abraham* was 430 Years before the Law was given, which was the very Year the People of *Israel* came out of *Egypt*. The Promise being made to *Abraham* in the seventy fifth Year of his Life, and of the World 2083, when he came into the Land of *Canaan*; add to that number 430 Years, and you have 2513 for that when the Children of *Israel* came out of *Egypt*. *Ja-*
cob

cob came to live there with his Children in the Year of the World 2298; so that the *Israelites* liv'd in *Egypt* but 215 Years, and during that time multiply'd so wonderfully, that the seventy Persons who came in thither had produc'd 600000, besides Women and Children. When it is said in *Exod.* xii. 40. that the time of their being in *Egypt* was 300 Years, that must be understood as the *Septuagint* and the *Samaritans* took it, for all the time they liv'd, both in *Egypt* and in the Land of *Canaan*.

^c The *Israelites* at their Departure out of *Egypt* bak'd the Dough they had brought out of *Egypt*, and made unleaven'd Loaves, bak'd in the Embers, which they fed on. God commanded them, in memory of so remarkable an Incident, to keep the Passover every Year; to eat unleaven'd Bread for seven Days; to consecrate to God all their First-born Males, as well of Men as of the Cattle, sacrificing the Beasts that were clean, and redeeming the First-born of Men and unclean Beasts with other Offerings. ^f They carry'd with them *Joseph's* Bones, as that Patriarch had enjoin'd them.

^g *Moses* would not lead the *Israelites* into the Land of *Canaan* the direct way, a-cross the Country of the *Philistines*, lest they should repent their coming away, and should return into *Egypt*, if they should be oblig'd to make War; but made them take a great Compass about, by the way of the Desert, which borders on the *Red-Sea*. They came to a Place call'd *Succoth*, or the *Tents*, and thence to *Etham*, which is at the end of the Desert. The Lord went before them, and shew'd them the Way by Day in a Pillar of a Cloud, and by Night in a Pillar of Fire. This Pillar always went before them as long as they travell'd in the Desert. The Cloud led them; when that arose, they decamp'd; and as long as it rested in a place, they continu'd there.

^h As the *Israelites* were on the Way to go on to Mount *Sinai*, where they were to offer their Sacrifices to God, and were desirous to avoid passing the *Red-Sea*, the Lord order'd *Moses* to make them go back oppo-

^a *Exod.* xiii.

^b *Exod.* xiv

^f *ib.* v. 12.

^g *ib.* v. 17.

site to *Hiroth*, between the City of *Magdalum* and the *Red-Sea*, to the Place call'd *Beelsephon*; and gave him notice that *Pharaoh*, repenting that he had let them go, was pursuing with his Army, to destroy them in the Desert. In short, they being come to the Shore of the *Red-Sea*, saw *Pharaoh* appearing, and were seiz'd with mighty Dread. They began to murmur against *Moses*, for that he had brought them into the Desert to perish there; crying out, it had been better for them to have remain'd in Bondage, than to be slaughter'd in the Desert. *Moses* bid them not fear, for they should be deliver'd by the Almighty Power of the Lord; that they should never more see those *Egyptians*, and that the Lord would fight for them. The Lord commanded *Moses* to order the Children of *Israel* to set forward, to lift up his Rod, and to stretch out his Hand over the Sea, when the Waters should part, and the Children of *Israel* should cross the Sea dry-shod. The Angel of the Lord and the Pillar of the Cloud plac'd it self behind them, between their Camp and that of the *Egyptians*, giving Light to theirs, and darkening that of the *Egyptians*, so that these could not come nearer them all that Night. *Moses* having stretch'd out his Hand over the Sea, the Lord parted the Waters, brought up a Wind from the *East*, which dry'd up the Bottom, and the *Israelites* enter'd into the midst of the Sea, so dry'd up, having the Waters on the Right and Left standing up like a Wall. The *Egyptians* pursu'd them with their Horsemen and Chariots, and went in after them to the midst of the Waters. When the Morning was come, the Lord sent forth from the Cloud Flashes of Lightning, which overturn'd the Wheels of their Chariots, and put them to the Rout. They resolv'd to fly, saying, *The Lord fights for the Israelites against us*. At the same time God commanded *Moses* to stretch out his Hand over the Sea: He having done so, the Waters join'd again at break of Day, cut off the Retreat of the *Egyptians*, and drown'd them, so that not one Man escap'd. During that time, the *Israelites* had pass'd the Sea dry-shod, and were by that means deliver'd from the *Egyptians*; and they saw the dead Bodies of their Enemies

Enemies on the Sea shore. ⁱ Being thus deliver'd from such imminent Danger, they plac'd their Confidence in the Lord, and gave Credit to what *Moses* said to them. When they were out of danger, *Moses* made them sing an excellent Divine Song, in Thanksgiving for their Deliverance.

Some have attempted to give a natural Reason for that remarkable Event, by saying that *Moses* took the advantage of the Tide of Ebb, to lead over the *Israelites*; and that the Flood coming on when the *Egyptians* enter'd, they were drown'd by the Rising of the Tide. But it is impossible to reconcile that Conjecture with the Account given by *Moses*, who describes that as a Miracle, and not as a natural Effect. At the Ebb, the Waters do not stand upright on both sides, as *Moses* represents.

When the *Israelites* had pass'd over, they found they were in the Desert of *Sur*, where they march'd three Days, without finding Water; and being come to *Mara*, were in a desperate Condition, finding there none but bitter Water, which made them murmur against *Moses*, saying, *What shall we drink?* *Moses* had recourse to the Lord, who shew'd him a sort of Wood, which, being cast into the Water, made it sweet. The Lord order'd them to obey his Commandments, promising, if they did so, to defend them from all the Evils he had brought upon *Egypt*. From *Mara* they came to *Elim*, where there were twelve Fountains of Water, and seventy Palm-Trees; they encamp'd near those Waters. From *Elim* they came into the Desert, between *Elim* and *Sinai*, on the 15th Day of the second Month; that is, a Month after their Departure from *Egypt*.

^k The *Israelites*, who as yet, it is likely, had found something to subsist on, being come to that Place, found their Provisions were spent, and began to murmur against *Moses*; who, they said, had brought them out of *Egypt*, where they sat over their Flesh-Pots, and where they eat their Fulness of Bread, that they might famish in the Desert. The Lord said to *Moses*, that the next

ⁱ *Exod.* xv.

^k *ib.* xvi.

Day he would rain down Food from Heaven for them, and that every Evening he would give it them to live on. That very Evening the Camp was cover'd with Quails, and the next Morning, the Dew being fallen, they saw all over the Surface of the Earth in the Desert, as it were, a small Grain like a Hoar-Frost. The *Israelites* said to one another *Manhu*, signifying, *What is this?* *Moses* told them, it was the Bread the Lord gave them for their Sustenance; that they should daily gather a *Gomor* (three Pints) for each Person; that they should keep none for the next Day; but that the sixth Day they should gather two *Gomors* for the two Days. The *Israelites* did as *Moses* had commanded them, and call'd that Food *Manna*. Those who gather'd above a *Gomor*, made no advantage of it; for the next Morning it was full of Worms, excepting on the *Sabbath*, when it kept. This was the Food of the *Israelites* all the time they were in the Desert.

It cannot be suppos'd that this *Manna* was a thing natural and common; tho' some Authors have thought that it was the same which commonly falls in *Arabia*, and some other Countries; but the Qualities of that which *Moses* describes do not agree with those of the *Arabian Manna*. This last purges, and is not fit to feed on; it falls not regularly every Morning throughout the Year; it is not of the Shape of the *Manna* of the *Israelites*; it does not dissolve in the Sun; it is kept long without Corruption, &c.

The Author of *the Book of Wisdom* says, that this *Manna* had a most agreeable Taste, and was such as every Man lik'd best; but this Expression is not to be strictly taken: for, as St. *Augustin* observes, if it had tasted as every Man would have it, the *Israelites* would not have grown weary of it, and would not have desir'd some other Food, as they did.

¹ The *Israelites* departing from *Sin*, went and incamp'd at *Daphca*, and from thence to *Raphidim*, near Mount *Horeb*; were finding no Water, they murmur'd against *Moses*. He had recourse to the Lord, who

¹ *Exod.* xvii.

commanded him to take his Rod and go to *Horeb*, and there strike the Rock with the Rod. *Moses* did as the Lord had commanded him; in the Presence of the Elders of *Israel*, he struck the Rock, and a Fountain of Water gush'd out, which supply'd the *Israelites* with Drink. This Place was call'd *Massa*, which signifies Temptation, and *Merib*, signifying Contention, because the *Israelites* tempted God in this Place.

A People so numerous who were about to enter into their Country, made the neighbouring Nations jealous of them. It was more safe to attack and destroy them in the Desert, than to wait for their Arrival in order to fight with them. The *Amalekites* were the first that assaulted them. *Moses* order'd *Joshua* to chuse out such as were fittest for Battel, to march out and to engage them. During the Fight he went up to the Mountain, with *Aaron* and *Hur*, lifting up his Hands to Heaven. As long as he held them up, the *Israelites* had the better; but when he let them fall, the *Amalekites* prevail'd. His Arms growing weary, *Aaron* and *Hur* caus'd him to sit on a Stone, and held up his Hands on both sides, till Sun-setting. *Joshua* put the *Amalekites* to flight, and destroy'd all their Army. The Lord commanded *Moses* to write this down in a Book, that the Memory of it might be preserv'd, assuring him, he would destroy the *Amalekites*. He erected an Altar, and call'd it, *The Lord is my Exaltation*; and he said, *The Lord from his Throne will lift up his Hand, and will make War on Amalek throughout all future Generations.*

After this Victory, the *Israelites* were to meet with nothing to obstruct their way to Mount^m *Sinai*. They were very near it, for Mount *Horeb* is West of *Sinai*, and at no great Distance. *Moses* led them into the Desert of *Sinai*, and caus'd them to encamp before the Mountain. He went up to it, and there the Lord commanded him to tell the People of *Israel*, that if they would hearken to his Voice, and keep his Covenant, he would take them into his Protection, that they should be his People, a Priestly Kingdom, and a holy Nation.

Moses having gather'd the Elders, told them what the Lord had said to him, and all the People promis'd to do as the Lord commanded. *Moses* delivering the People's Answer to God, the Lord said to him, *I will come to you in the Darknes of a Cloud, that the People may see something of me, when I shall speak to you, and may always believe you.* He commanded him to direct the People to cleanse themselves, and to wash their Garments during two Days, and to be ready the third Day, on which the Lord would descend, in the sight of all the People, on Mount *Sinai*; that he should mark out Bounds about the Mountain, which none was to pass towards the Top of the Mountain, before the Trumpet began to sound. The third Day being come, as soon as it was day, Lightning was seen and Thunder heard, and the Mountain was cover'd with a very thick Cloud. All the People in the Plain were full of dread. *Moses* made them march out of the Camp, they stop'd at the foot of the Mountain, which was cover'd with Smoke, because the Lord was come down thither in the midst of Fire. He call'd *Moses* up to the Top, and bid him charge the People not to go beyond the Bounds assign'd, and directed him to go up the Mountain again with *Aaron*.

The Scripture suiting it self to Man's common way of speaking and thinking, assigns such things to God, as are only proper to the Effects. It is said, that God descended on the Mountain, because he made his Presence more visible there, by sensible and surprizing Effects. It may be also said, it was an Angel that descended from God, who spoke to *Moses*, and gave the Law; but the Text expresses, that it was God himself, who did all those things. He made all the People hear distinctly the Decalogue, or Ten Commandments, which are a sort of an Abridgment of all the Laws of Nature. These Ten Commandments are deliver'd in *Exodus*, as follows:

I.ⁿ I am the Lord thy God, which have brought thee out of the Land of *Egypt*, out of the House of Bondage; thou shalt have no other Gods before me.

II. Thou shalt not make unto thee any graven Image, or the Likeness of any thing that is in Heaven above, or in the Earth beneath, or that is in the Waters under the Earth. Thou shalt not adore, nor serve them; for I am the Lord thy God, a powerful God, a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of Generations of them that love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember the Sabbath Day, to keep it Holy; six Days shalt thou labour and do all thy Work; but the seventh Day is the Sabbath of the Lord thy God.

V. Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God hath given thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, nor his Wife, nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any thing that belongs to him.

The *Israelites* were seiz'd with so great a dread at hearing this Voice amidst Thunder and Lightning, that they said to *Moses*, ^o *Do you speak, and we will hear you; let not the Lord speak to us any more, lest we die.* *Moses* went up to the Mountain into the Darkness, where the Lord was, who gave him many Laws, as well relating to Religion, as to the Civil Government. ^p *Moses* came down from the Mountain, told the *Israelites* those Laws, writ them down, and erected an Altar at the foot of the Mountain, and twelve Monuments in Memory of the twelve Tribes of *Israel*; he made them offer Sacri-

^o *Exod. xx, 19, 21.*

^p *ib. xxiv.*

fices, both Burnt and Peace-Offerings, and taking the Book of the Law, read it before all the People, who promis'd to observe all they had heard. *Moses* took of the Blood of the Offerings, and sprinkled all the People, saying, *This is the Blood of the Covenant, which God has made with you.* After this *Moses* and *Aaron*, *Nadab* and *Abihu* went up to the Mountain with seventy Elders of *Israel*, and they saw the Lord, without dying.

This was the only Time that the seventy Elders accompanied *Moses*, when he went up the Mountain to speak to the Lord. When he went up again, he took none with him but *Joshua*; for when he was up, a Cloud cover'd the Mountain for seven Days. The seventh Day God call'd *Moses* from the midst of a burning Fire, and commanded him to make a Tabernacle, or Tent, wherein he shou'd be worshipp'd. He describ'd to him particularly the Manner how it was to be made, its Bigness, the several Parts of it, and what it was to contain; the Sanctuary, the Table for the Shew-Bread, the Altar of Frankincense, the Altar for the Burnt-Offerings, the Court of the Tabernacle, the Bason to wash in, the Ark, the Candlestick, the Priestly Vestments; and he taught him how the Priests were to be consecrated, what Part of the Offerings they were to take, and how the perpetual Sacrifice was to be offer'd. God chose *Bezaleel* and *Ooliab* to make the Tabernacle. In fine, he recommended the keeping of the Sabbath; and having ended the Discourse, gave *Moses* two Stone Tables, containing his Covenant, or his Law, which were written by the Hand of God.

Moses in his absence had left *Aaron* and *Hur* to govern the People of *Israel*; but they perceiving it was long before he came down from the Mountain, gather'd in a tumultuous manner about them, cry'd out, *Make us Gods that shall go before us, for we know not what is become of Moses who brought us out of Egypt.* *Aaron* being prevail'd on by their Clamours, ask'd of them whereof to make a golden Calf, and he cast one; all the People own'd it for their God, made a great

^a *Exod.* xxiv. 10.

^r *ib.* xxv. — xxxii.

^s *ib.* xxxii.

Feast in honour of it, offer'd Sacrifices to it, and spent the whole Day in Feasting and Pleasure. The Lord told *Moses*, who was still on the Mountain, what Crime the People had committed, expressing his Indignation against so ungrateful and rebellious a Race; but *Moses* appeas'd him with his Prayers, and prevented his destroying the People of *Israel*. After this, *Moses* came down from the Mountain, with *Joshua*, carrying the Stone Tables on which the Law was written. When they drew near to the Camp, *Joshua* said to *Moses*, *There is a Noise in the Camp, as it were of Men that are in Battle.* *Moses* answer'd, *That is not the Cry of Soldiers encouraging one another to fight, or of Men putting their Enemies to flight, but they are the Songs of Rejoicing which I hear.* Being come nearer to the Camp, he perceiv'd the golden Calf, and the Dancing; and falling into a Passion, he threw down the Tables he had in his Hand, and broke them at the foot of the Mountain. Then taking the golden Calf, he burnt and reduc'd it to Pouders, and cast that Pouders into the Water, giving the Children of *Israel* to drink thereof. He reprov'd *Aaron* for having comply'd with the People, and stood at the Gate of the Camp, saying, *Let those who are on the Lord's side, join themselves to me.* The Children of *Levi* gather'd about him; he bid them take their Swords, to go through the Camp, and to kill all they met without Distinction; that is, the Seditious and Ring-Leaders. The *Levites* did as *Moses* commanded them, and there were near 3000 Men slain that Day, as the *Hebrew* Text has it, as also the *Greek* and *Oriental* Versions, tho' the common Copies of the *Vulgar* have 23000. After this, *Moses* told all the People, that they had committed an heinous Sin, and promis'd to go up again to the Lord, to see whether he could any way obtain Pardon for their Crimes. He address'd his Prayer to God, and prevail'd upon his Mercy. God promis'd he would send his Angel before the People of *Israel*, and would give them the Land he had before promis'd to their Fathers. At first he said, he would not go with them; but being

* *Exod.* xxii. 12,

overcome by the Prayers of ^u *Moses*, he promis'd to guide them. *Moses* ask'd of the Lord, that he might see his Face; that is, attentively view the Splendor in which he appear'd. God answer'd, that could not be; but that he would put him into the hollow of a Rock, and when his Glory went by he would cover the opening, and open it again when pass'd; and so he might see some part of his Glory.

The Tables of the Law having been broken, as was before observ'd, by *Moses* w, God commanded him to cut two other Stone Tables, like the two first; allowing him to write on them the same that was on those he had broken, and directed him to go up the next day alone, to the top of Mount *Sinai*. God came down there in the Cloud, was seen by him, promis'd to make a Covenant with the People of *Israel*, upon Condition they would keep his Commandments; that they would not worship the Gods of the ^x *Canaanites*; that they would make no Alliance with the People of that Country; that they would have no strange Gods; that they would keep the Sabbath, the Passover, and other Festivals ordain'd by the Law. *Moses* staid forty Days again on the Mountain without eating or drinking, and there writ the Ten y Commandments on Stone Tables; and coming down, his Face cast Beams of Light from it, which frighted the *Israelites*. He was oblig'd to cover his Face, that he might speak to them, and show'd them the Laws and Commandments he had receiv'd from God; then he caus'd the Tabernacle to be made, the Gates, the Ornaments, the Vessels, and all it contain'd, as also the Priestly Vestments, and all that was requisite for the Divine Worship.

It is difficult to describe those things exactly; however I shall endeavour to give the Reader some Notion of them. ^z The Tabernacle was a Tent cover'd with Curtains and Skins, but much larger than the other Tents. It was divided into two parts; the one cover'd, and properly call'd the *Tabernacle*, and the other

^u *Exod.* xxxiii.^w *Ib.* xxxiv.^x *Ib.* v. 11, 12, &c.^y *Ib.* v. 28, & 29.^z *Ib.* 38, & seq.

open, call'd, the *Court*. The cover'd part was again divided into two other parts; the one call'd, *The Holy of Holies*, and the Curtains which cover'd it were made of Linen of several Colours embroider'd. There were ten Curtains twenty eight Cubits long and four in breadth. Five Curtains together made two Coverings, which being made fast together, cover'd all the Tabernacle. Over the rest there were two other Coverings, the one of Goat's Hair, and the other of Sheeps Skins. These Veils, or Coverings, were laid on a square Frame of Planks resting on Bases. There were forty eight large Planks, each a Cubit and a half wide, and ten Cubits high, twenty of them on each side, and six at one end to the Westward; each Plank was born on two silver Bases, they were let into one another, and held by Bars running the length of the Planks. The East end was open, and only cover'd with a Curtain. The *Holy of Holies* was parted from the rest of the Tabernacle by a Curtain made fast to four Pillars, standing ten Cubits from the end. The whole length of the Tabernacle was thirty two Cubits, that is, about fifty Foot, and the breadth twelve Cubits, or nineteen Foot. The end was thirty Cubits high, the upper Curtain hung on the North and South sides eight Cubits, and on the East and West four Cubits.

The Court was a spot of Ground 100 Cubits long, and fifty in breadth, enclos'd by twenty Columns, each of them twenty Cubits high, and ten in breadth, cover'd with Silver, and standing on Copper Bases, five Cubits distant from one another, between which there were Curtains drawn, and fastned with Hooks. At the East end was an Entrance twenty Cubits wide, cover'd with a Curtain hanging loose.

The Ark was in the Sanctuary, it was a square Chest, made of *Shittim* Wood, two Cubits and half long, and one Cubit and half wide and deep. It was cover'd with Gold Plates, and had a Gold Cornish which bore the Lid. On the sides of it were Rings to put Poles through to carry it. The Covering was all of Gold,

and call'd the *Propitiatory*. There were two Cherubims on it, who cover'd it with their Wings; the Tables of the Law were in the Ark, which was therefore call'd *the Ark of the Testimony*, or *of the Covenant*.

The Table was made of Cedar, cover'd with Gold, two Cubits long, one in breadth, and one and a half in height. About the edge of it was an Ornament, it stood on four Feet, and had wooden Bars plated with Gold to carry it on. They laid on it the Offering or Shew-Bread, which was chang'd every Day, six Loaves at each end, with Incense over them. It was not lawful for any but the Priests to eat of that Bread.

The Candlestick was of pure Gold, had seven Branches, three on each side, and one in the middle; each Branch had three Knobs like Apples, and three Sockets in the shape of half Almond Shells; that in the middle had four; on each Branch was a Gold Lamp, and there were Gold Snuffers and Nippers to dress them,

There were two Altars, the one for the Burnt-Offerings five Cubits long and wide, and three in height, with a sort of *Seraphim* at each Corner. It was hollow, cover'd both inside and outside with Brass Plates, and open both at top and bottom. In the midst of it was a Copper Grate standing on four Feet, a Cubit and a half high, and fastned with Hooks and Rings. On it was burnt the Wood and the Offerings. There were all Necessaries for that Service, as Kettles, Ladles, Tongs, Hooks, &c.

The Altar of the Incense was but one Cubit in length and breadth, and two Cubits high. It was plated with Gold, and had a Crown of Gold over it. This Altar was in the Sanctuary with the Ark; that of the Burnt-Offerings was in the Tabernacle on the North side, and the Table opposite to it on the South side. In the Court was a great copper Basen on a Pillar, with several Cocks for Water to run out, for washing the Hands of the Ministers.

This Description is sufficient to make us comprehend the Grandeur and Magnificence of the Tabernacle. The Priestly Vestments were answerable to that Magnificence. Those of the High-Priest were the Breast-Plate, the

Ephod, the Robe, the close Coat, the Mitre and the Girdle. The *Ephod*, the Robe and the close Coat were of Linen, and cover'd the whole Body from the Neck to the Heels, like our Albs. Over all was a purple Tunick or Vestment, larger and finer wrought, which reach'd not so low, but at the bottom of it hung Pomgranates and Bells. The *Ephod* consisted of two Bands made of Gold Thred, and of several Colours made fast to a sort of Collar, which hung down before and behind, on both Shoulders; and meeting, serv'd for a Girdle to the Tunick or Vestment. On the Shoulders were two large precious Stones, which join'd the fore and the hind parts of the *Ephod*, on which were carv'd the names of the twelve Tribes of *Israel*, six on each of them. The Breast-plate being of the same Workmanship, but double, was made fast with gold Chains to the *Ephod*. It was a square Ornament, very thick, and covering the Breast, on which were twelve precious Stones of several sorts, and on them the Names of the twelve Tribes carv'd. The Girdle was the *Ephod* it self cross'd, or some other Band of the same matter. The Mitre was of fine white Flax; it cover'd the Head, and on the Forehead was a gold Plate, on which were carv'd these words, *The Holiness of the Lord*. These are the solemn Ornaments belonging to the High-Priest; the others were only a simple Tunick or Vestment, a Linen Mitre and a Girdle. They had all Breeches of Linen and Cotten, covering their Legs and Thighs, and reaching up to the Waste.

^b The Tabernacle was finish'd and set up on the first Day of the first Month of the second Year after the Departure out of *Egypt*. When it was set up, the dark Cloud cover'd it by Day, and the fiery Cloud by Night. *Moses* went into the Tabernacle to consult the Lord; the Tabernacle was plac'd in the midst of the Camp, the *Israelites* were plac'd orderly about it, according to the Post of their several Tribes. When the Cloud arose off the Tabernacle, they decamp'd; the Priests carry'd those things which were sacred, and the *Levites* all the

several Parts which compos'd the Tabernacle. Part of the Tribes went before, and the rest follow'd, and the Baggage of the Tabernacle march'd in the Center.

^c *Moses* appointed *Aaron* High-Priest; his Sons and their Offspring to be the Priestly Race. When they were purify'd he made them put on their Vestments, anointed their Heads with Oil, made them offer Sacrifice for Sin, and Fire from Heaven consum'd the Offerings.

The principal Function of those Priests was to offer ^d Sacrifices to the Lord. The High-Priest had his peculiar Function. Only he was allow'd to go once a Year into the Sanctuary on the Day of Expiation, clad in his Priestly Garments, to burn Incense there before the Ark, and sprinkle the Blood of the Offering seven times with his Finger.

The Priests were not the only Ministers of the Lord in the Tabernacle. All the Tribe of *Levi* was appointed to serve in the Tabernacle. The Priests and the *Levites* liv'd of that which was assign'd to their Ministry. What Part of Offerings the Priests had, I shall explain afterwards. The *Levites*, during their Abode in the Desert, liv'd like the other *Israelites*. When the Children of *Israel* were settled in the Land of *Canaan*, they had no particular Portion in the promis'd Land; but only forty eight Cities, with the Grounds about them for their Cattel to graze; thirteen of those Cities were given to the Priests. The *Levites* had also the Tithe, or the tenth Part of the Fruits of the Earth, and the Priests had the Tithe of that Tithe.

All those who were of the Priestly Race of *Aaron* exercis'd the Priestly Function, and all the *Levites* their Ministry, except those who had any bodily Imperfections, who were excluded from the Function, but still enjoy'd the Right and Privileges of their Birth. The *Levites* did not begin to exercise their Functions till twenty five Years of Age.

The Obligations of the Priests were very strict. They were forbid drinking of Wine, and all Liquors that can

Levit. Numb. Denter.

^d *Levit. viii. & ix.*

cause Drunkenness, when they were to go into the Tabernacle. It was not lawful for them to marry a Woman that had been divorc'd or prostituted. They might not be at Funerals, unless they were of their own Fathers, Mothers, Sons, Daughters, Brothers and Maiden Sisters.

The principal Function of the Priests being to offer Sacrifices, it is requisite for me to explain what a Sacrifice is, and how many sorts of them there were among the *Jews*. Sacrifice is an Offering made to God, to acknowledge his Sovereignty over Creatures, and to expiate Sin. Only five sorts of Creatures might be offer'd in Sacrifice, being Oxen, Lambs, Goats, Turtles and young Doves; all which were to be Males, and without any Blemish. He who presented an Offering, did it at the Altar, and laid his two Hands on the Head of the Creature, and then the Throat of it was cut within the first Tabernacle. The Blood was receiv'd in a Bason, and with it the Priest sprinkled the Vessels, or the Corners of the Altar, the rest was spilt at the Foot of the Altar. The Victim was slay'd, cut in pieces, and the Parts laid upon the Altar, where either the whole, or some of them, were burnt, according to the several sorts of Sacrifice. Libations were added to the Sacrifices. All the Wine, or Flower, which was offer'd with the Victim, was call'd Effusion, or pouring out. There was a separate Offering of fine Flower, mix'd with Oil, or of Cakes made of Flower and Oil, bak'd on an Iron, or in a Pan. These were sprinkled with Oil, and Frankincense added to it. There were four sorts of Sacrifices: 1. The Burnt-Offering, every part whereof was consum'd by Fire on the Altar, after washing the Feet and Entrails. 2. The Peace-Offering, whereof only the inward Fat or Tallow was burnt on the Altar, made up with the Liver and Kidneys, and the Tail of the Lambs. The Breast and the Right Shoulder belong'd to the Priests, who were oblig'd to eat them in the Holy Place; the rest belong'd to him who offer'd the Sacrifice. 3. The Sacrifice for Sin, committed either wilfully, or through Ignorance; and in this the Priest took some of the Blood of the Victim, dipp'd his Finger in it, and sprinkled seven times to-

wards

wards the Veil of the Sanctuary. The same parts of the Victim were burnt on the Altar in this as in the former Sacrifice; the rest, if the Sacrifice was offer'd for the Sin of the High-Priest, or for the People, was carried without the Camp, to be there burnt; with the Skin, the Head, the Feet, and the Bowels; if it was for a private Person, the Victim was divided, as was said above, between the Priest and the Offerer. 4. The Sacrifice of Oblation was either fine Flower, or Incense, or Cakes of fine Flower and Oil bak'd, or the first Fruits of new Corn; with the things offer'd there was always Oil, Salt, Wine, and Frankincense. All the Frankincense was cast into the Fire; but as for the other things offer'd, the Priest took one part, which he also burnt, and the rest belong'd to him.

There remains nothing else, in relation to the Worship of the *Israelites*, but their Festivals; it is requisite for me to specify those which were instituted by *Moses*. I have already spoken of the *Sabbath* and the *Passover*. They kept the *Sabbath* strictly; that is, they rested, and did no servile Work on that Day. The *Sabbath*, like all other Festivals, began on one Evening, and ended the next. The *Passover* was the most solemn Festival; it begun, as I have already told you, the Evening of the 14th day of the *March Moon*, which was a very solemn Day. They eat none but unleavened Bread for seven Days, and the seventh Day was another great Festival. The first Day after the *Passover*, that is, on the sixteenth, they offer'd new Ears of Corn in the Temple, and from that Day they reckon'd seven full Weeks, or fifty Days; that fiftieth Day was another solemn Festival, call'd the *Harvest Festival*; and they offer'd in Thanksgiving two Loaves of new Wheat, as the first Fruits of the Harvest. The first Day of the seventh Month, call'd *Tisri*, which was the first of the Civil Year, publish'd by sound of Trumpet, was also a Festival. The tenth of the same Month was kept the Feast of *Expiation*, and that was the Day on which the High-Priest went into the Sanctuary: They offer'd two Goats, one of which was a solemn Sacrifice for Sin. The High-Priest took the Blood of this, and of the Lamb kill'd

kill'd in the Sanctuary, and sprinkled them; the other Goat was carried, not only out of the Tabernacle, but without the Camp also, and was therefore call'd *Aza-zel*, which we translate, the Scape-Goat. On the fifteenth of the same Month begun the Feast of the *Tabernacles*, by the *Greeks* call'd *Scenopegia*, and lasted eight Days, being kept as a Memorial that the Children of *Israel* had liv'd in Tents. They liv'd in Huts cover'd with Boughs of Trees, and spent those Days in Mirth; holding Boughs in their hands, with which they went round the Altar. These are the Festivals *Moses* instituted by God's Command. Every Festival had its peculiar Sacrifices. The seventh Years were dedicated to Rest; for in them they neither sow'd nor reap'd; the fiftieth Year was the most solemn, and then all Estates alienated return'd to those who had sold them, and Slaves recover'd their Liberty.

The *Israelites* were not allow'd to eat all sorts of Meat. They distinguish'd two sorts of Creatures, Clean and Unclean; it was lawful for them to eat of the former, but not of the latter. There were two Qualifications requir'd for the reckoning of a Beast clean; which were, that it should have a cloven Hoof, and that it should chew the Cud: thus it was unlawful for them to eat Swine, because they do not chew the Cud; or Rabbits, or Hares, because they have not cloven Feet, like the Ox, the Stag, the Sheep, but Toes join'd by Skins. Among the Fishes they were only allow'd to eat such as had Fins and Scales. All Birds of Prey were forbid them. It was also unlawful for them to eat Blood, or the Flesh of Beasts strangled.

Not only those who did eat any forbidden Meats were reckon'd unclean, but also those who touch'd the Carcasses. There were also many other sorts of Uncleaness; Leprosy was the greatest. The Priest was to judge of the Nature and Quality of the Leprosy, and to separate the Lepers from among the rest of the People, as he thought fit. There was a Leprosy which clung to Clothes and Walls, and made the Garments, the Moveables, and the Houses unclean: the Women
were

were unclean, after lying in, for forty Days, if they had a Son ; and sixty Days, if it were a Daughter.

All these Ways of contracting Uncleanesses would have put them to a great Charge ; but they had Methods of purifying themselves. Some sorts of them were cleans'd by washing their Bodies and their Garments ; and others, as the last spoken of, requir'd the Offering of Sacrifice to cleanse them.

Marriage is one of the most sacred and important Things to a State. Care was taken of it by the Law of God, as well for the sake of Religion, as for the publick Good. The *Israelites* were forbid marrying strange Women. One Man might have several Wives ; the Persons among whom it was not allow'd to contract Matrimony, were the Father, the Mother, the Mother-in-Law, the Sister by the Father or Mother's Side, the Son's or the Daughter's Daughter, the Father's Wife's Daughter, the Father's or Mother's Sister, the Uncle, the Daughter-in-Law, the Brother's Wife, the Wife's Sister and Daughter, or Grandson or Granddaughter. However, it was not only lawful, but a Command, that the Brother should marry the Brother's Widow, if he dy'd without Issue. Adultery, and other Sins of Impurity, were severely forbid by the Law. In short, there was a Ceremony to try whether Women were guilty of Adultery.

Moses, besides the Moral Precepts, contain'd in the Decalogue, and more particularly explain'd in several Parts of his Books, by God's Direction gave the *Israelites* Laws for the Government of their Commonwealth. I think it needless to mention them all ; it may suffice to declare, that no Laws are more agreeable to Reason and Equity.

Aaron and his Sons exercis'd the Priestly Function as soon as the Tabernacle was set up. * But *Nadab* and *Abihu*, two of *Aaron's* Sons, having put strange Fire into their Censers, and cast Incense thereon, to offer it to the Lord, were punish'd with Death upon the spot ; for there came Fire from the Lord, that is, from the

* *Levit. x.*

Sanctuary, which slew them; their Bodies, which remain'd in the Tabernacle, were carry'd off by their Cousins *Misael* and *Elisaphan*, Sons to *Oziel*, *Aaron's* Uncle. Thus there remain'd none of *Aaron's* Sons Chiefs of the Priestly Race, but *Eleazer* and *Ithamar*. It is likely this happen'd in the Evening of the eighth Day after the Consecration of *Aaron*.

^f the People of *Israel* decamp'd, by God's Command, on the first Day of the second Month, the second Year after their coming out of *Egypt*. *Moses* number'd them before they set out, and all the Tribes were found to make 603550 Men, above twenty Years of Age, without reckoning the Tribe of *Levi*, whose Number was 22000.

^g The *Israelites*, when they departed from Mount *Sinai*, mov'd farther into the Desert; and having travell'd three Days, they came to a Place, which was call'd *The Graves of Concupiscence*, from what happen'd there to the *Israelites*. They murmuring against the Lord, and complaining of the Weariness of the Way, a Fire devour'd those who were at the extreme Parts of the Camp. This Disaster made them to murmur the more, and they complain'd they had no more Fish nor Flesh to eat, as they had in *Egypt*, and were only fed with *Manna*. The Lord, to satisfy and punish them at the same time, brought a prodigious Quantity of Quails into their Camp, and all about it. The People took and eat of them; but they had scarce swallow'd the Food, before many of them dy'd; and therefore that Place was call'd the *Graves of Concupiscence*.

There was in the Camp of the *Israelites* a Parcel of mean People come out of *Egypt*; besides that, *Jethro*, Father-in-Law to *Moses*, was come to meet him, bringing his Wife *Zipporah*, and his Sons, one of them call'd *Gersom*, and the other *Eliezar*. *Jethro* rejoic'd with him at the Prosperity of the People of *Israel*, and observing that *Moses* alone decided all Controversies among the People, he advis'd him to make choice of understanding unbiass'd Men, and fearing God, to determine lesser

^f Numb. x.

^g Ib. xi.

Matters among the People, and to refer the more knotty Points to him. *Moses* took his Advice. *Jethro*, call'd *Raguel*, return'd home; but his Son *Hobab*, Brother to *Zipporah*, staid, and bore the *Israelites* company in their Travels: Here it was that God gave of the Spirit of *Moses* to seventy of the Elders of *Israel*, whom he had by God's Command call'd into the Court of the Tabernacle, excepting *Eldad* and *Medad*, who being of that Number of Seventy, and not coming to the Tabernacle, yet did not fail of receiving the Spirit of the Lord, and prophesy'd in the Camp. *Joshua* gave *Moses* notice of it, advising him to forbid them; but *Moses* was so far from forbidding them to prophesy, that he said, *Would to God all the People did prophesy, and that the Lord would pour forth his Spirit upon them.*

^b The *Israelites*, after they were gone from the *Graves of Concupiscence*, came to *Haseroth*, and staid there. In that Place *Miriam* and *Aaron*, being offended at the Wife of *Moses*, who was an *Ethiopian*, spoke against him, and said, *Has the Lord only spoke by Moses?* He being naturally of a mild Disposition, took that patiently; but the Lord having resolv'd to vindicate *Moses*, commanded them all three to appear at the Tabernacle: when they were there, the Lord descended into the Pillar of the Cloud, and staying at the Entrance of the Tabernacle, call'd *Aaron* and *Miriam*, and told them, that *Moses* was his faithful Servant, with whom he convers'd familiarly. Then the Cloud drew away from the Entrance of the Tabernacle, and *Miriam* appear'd cover'd all over with a white Leprosy. *Aaron* seeing her in that Condition, begg'd Pardon of *Moses*, who pray'd to the Lord for them, begging that *Miriam* might be heal'd. God answer'd him, *If her Father had spit on her Face, should she not have continu'd at least seven Days cover'd with shame? let her then be seven Days kept apart out of the Camp, and after that she shall return.* *Miriam* was seven Days out of the Camp, and the People mov'd not from that Place, till she was recall'd.

^b Num. xii.

i The *Israelites* decamping thence, came into the Desert of *Pharan*, and after several Incampments, to *Cadesbarne*, on the Frontiers of the Land of *Canaan*. From thence *Moses* sent twelve Men, one of each Tribe, to take a View of the Country; he charg'd them to go up to the Hills, to observe whether the Country was strong or weak; whether there were many Inhabitants, how their Towns were seated, and whether fortify'd; whether the Soil was fertile or barren; whether it was planted with Trees or not, and what Fruit they bore, and to bring some of it; for it was the Time when the first Grapes are ripe, that is, in *July*. Those Men went into the Land of *Canaan*, travell'd it over from one end to the other. They made some stay at *Hebron*, which was the chief City; and being come into the Valley, which was afterward call'd of *the Cluster*, they cut off a Branch of a Vine, with a Bunch of Grapes, which two Men carry'd on a Coultass; they also took Pomgranates and Figs. Returning, after forty Days, when they had compass'd the whole Country, they shew'd the Fruit of the Country to *Moses* and *Aaron*, and to all the People, and said to them, *We have been in the Country to which you sent us, it is a Land that flows with Milk and Honey* (that is, fertile and plentiful) *as you may perceive by this Fruit; but the Inhabitants of it are powerful: there are great Cities with strong Walls; we have seen Men there of the Race of Enach, warlike Men of a mighty Stature. The Amalekites live to the Southward of the Place where we are; the Hittites, the Jebusites, and the Amorites in the Mountains, and the Canaanites along the Sea, and the River Jordan. This Account terrify'd the People, and made them mutiny against Moses. Caleb, one of those that were sent to discover the Country, to pacify them, said, Let us go make our selves Masters of the Country, we are strong enough to subdue those People. The rest, on the other hand, said, We shall not be able to encounter those People, for they are stronger than we; it is a Country that devours its Inhabitants (by War); the People of an extraordinary bulk,*

we have there seen the Children of Enach. These words increas'd the Terror of the *Israelites*, who said, ^k *Would to God we were still in Egypt, it is better for us to die in this WilderNESS, than to fall by the Sword, and have our Wives and our Children led away Captives.* In short, they propos'd to chuse themselves a Chief, and return into *Egypt*. *Caleb* and *Joshua* endeavour'd to perswade them, that they might by God's Help overcome the Inhabitants of that Country, and that if the Lord was with them, they had nothing to fear. All this could not appease them, but they were ready to stone *Moses*; when the Glory of the Lord appear'd over the Tabernacle, and was seen by all the People. God said to *Moses*, that he would send the Plague, and extirpate those People, and would make him Prince of a more numerous and powerful People. *Moses* represented to the Lord, that if he did so, the *Egyptians*, and the other Inhabitants of the Countries round about, who saw he had taken them into his Protection, would not fail to say, he had not been able to carry that People into the Land he had promis'd them; he implor'd his Mercy, and begg'd of him to forgive the People. God suffer'd himself to be prevail'd on; but he impos'd it on them as a Punishment, that not one of those who had murmur'd should enter into the promis'd Land. He declar'd to them, that they should die in the Desert, except *Caleb* and *Joshua*; and that they should wander about there with their Children, for the space of forty Years.

That Threat had such an Effect upon the *Israelites*, that changing their Minds in a moment, and passing from a mean cowardly Timorousness, to a presumptuous Rashness, they said the next Morning, *We are ready to go to the place whereof the Lord has spoken to us.* *Moses* was not able to with-hold them; they got up to the top of the Mountain, the Ark of the Covenant and *Moses* staying in the Camp. The *Canaanites* and the *Amalekites*, who dwelt on the Mountains, fell upon, defeated, slaughter'd, and pursu'd them as far as *Horma*.

^k Num. xiv.

After this Defeat *Moses* led the *Israelites* back into the Defart, towards the *Red-Sea*; where they continu'd thirty nine Years, and were in eighteen several Camps. At last in the fortieth Year they return'd to *Cadesbarne*, near the Place they had gone from. There is scarce any thing to be known of what happen'd to the *Israelites* during that Time. *Moses* has left us nothing but the names of the Places where they encamp'd, and mentions but one single Occurrence during all that time, and perhaps it was before the incamping at *Cades*.¹ However that Incident is remarkable, because it establiſh'd the Priesthood in the House of *Aaron*, which some Men of another Family would have taken from him. *Core*, the Son of *Isaac*, the Son of *Caath*, the Son of *Levi*, having gather'd 250 *Levites*, came to *Moses* and *Aaron*, complain'd, that they had usurp'd both the Civil and Sacerdotal Power. *Moses* bid them appear the next Morning before the Tabernacle, with their Censers, to put Fire into them, and cast in Incense to burn before the Lord; and then it would appear of whom God had made choice. He upbraided them with Ingratitude for the Favour God had shew'd in pitching upon them for the Service of the Tabernacle; told them, they were in the wrong for aspiring to the Priesthood, and that it was not *Aaron* they found fault with, but God who had chosen him. *Dathan* and *Abiron*, the Sons of *Eliab*, and *Han* the Son of *Pheleth*, of the Tribe of *Reuben*, join'd with the Mutineers, and charg'd *Moses* and *Aaron* with having brought them out of a good Country, to perish in the Wilderness. The next Morning *Core* and his Followers, being come to the Tabernacle with their Censers, stood on the one side, and *Aaron* on the other, all the People being met before the Tabernacle. The Glory of the Lord appear'd to them all; *Moses* and *Aaron* falling flat to the Ground, begg'd Pardon for the People, and the Lord having commanded the *Israelites* to keep at a distance from the Tents of *Core*, *Dathan* and *Abiron*, where the two latter had remain'd, the Earth open'd and swallow'd them,

¹ Num. xvi.

with their Wives and Children, and all that were with them. At the same time a Fire from the Tabernacle consum'd the 250 *Levites*, who came to offer Incense to the Lord. Their Censers remain'd amidst the Conflagration, and God commanded *Moses* to direct *Eleazer* to beat them out into Plates, and fix those Plates to the Altar of the Burnt-Offering.

So visible a Punishment should have appear'd the *Israelites*. They were daunted for the present; but the next Day they murmur'd against *Moses* and *Aaron*, charging them with the Slaughter of so many Persons. The Mutiny increasing, *Moses* and *Aaron* fled to the Tabernacle for refuge. As soon as they were enter'd, the Cloud cover'd it, and the Glory of the Lord appear'd. God said to *Moses*, that he would destroy that People, and at the same time the Fire began to consume them. *Moses* bid *Aaron* take his Censer immediately, to put Fire into it from the Altar, and Incense on it, and to hasten to the People. *Aaron* did so, and standing between the Living and the Dead, he pray'd for the People, and the Plague ceased: However, there were 14700 Men kill'd, without reckoning those who perish'd in the Sedition with *Core*.

God having declar'd in so dreadful a manner against those who oppos'd the Government of *Moses*, and the Priesthood of *Aaron*, the *Israelites* would, sure, have been submissive to them. But the Lord thought fit to confirm the Priesthood in ^m *Aaron* and his Family, by another Miracle: He commanded *Moses* to take a Rod from each Tribe, to write on it the name of the Tribe, and to take one for the Tribe of *Levi*, and to write *Aaron's* name on it; to put those Rods into the Tabernacle of the Covenant; and told him, that his Rod whom he chose should flourish, that so the murmuring of the People of *Israel* might cease. *Moses* having receiv'd the Rods from the Heads of all the Tribes, and laid them in the Tabernacle, found the next Day that *Aaron's* Rod had not only blossom'd, but that after budding, the Blossoms had also produc'd Almonds. He took those

Rods, and restor'd every Tribe its own, shewing them *Aaron's*, which was preserv'd in the Tabernacle.

The *Israelites*, after forty Years sojourning in the Desert, being return'd to *Cadeshbarne*, in the first Month, ⁿ *Miriam* Sister of *Moses* dy'd, and was bury'd in that Place. She was elder than *Moses*, having been left to observe him when he was expos'd. The People wanting Water at that Place, began as usual to exclaim against *Moses* and *Aaron*. They had recourse to the Lord, and withdrew into the Tabernacle. The Lord order'd *Moses* to take his Rod, to strike the Rock, and there would Water flow from it. *Moses* having assembled the People, took his Rod, and said, *Hearken to me, ye Rebels and Incredulous, can we draw Water from this Stone?* which words denote some Diffidence. He struck the Rock twice with the Rod, and there flow'd from it abundance of Water, so that the People and all the Cattel had enough to drink. But the Lord said to *Moses* and *Aaron*, that for a Punishment of the Diffidence they had shewn, they should not have the Satisfaction of carrying the *Israelites* into the Country he would give them. From this Accident the Place was call'd, *The Water of Contradiction*.

At last the *Israelites* attempted to pass into the Land of *Canaan*. *Moses* sent to ask leave to pass of the King of *Edom*, on account that they were both descended from *Isaac*; but that Prince did not only refuse to grant it, but came out with a potent Army to oppose the *Israelites*, should they attempt to pass. Hereupon the *Israelites* decamp'd from *Cades*, or *Kadesh*, and encamp'd again at the Mountain *Hor*, which is on the Frontiers of the Land of *Edom*. There God told *Moses*, that the Hour of *Aaron's* Death was come; that he should take him and his Son *Eleazer* to the top of the Mountain, strip him of his Priestly Garments, and put them on his Son, and that *Aaron* should die there, at the Age of 123 Years. *Moses* did as God commanded him; *Aaron* dy'd on the top of the Mountain, and the People bewail'd him thirty Days.

The *Israelites* drawing near to the Land of the *Canaanites*, were assaulted by the People of the Country. King *Arad* being inform'd that they were coming towards his Country, attack'd and overthrew them, and carry'd off the Spoil; but the *Israelites* made a Vow to the Lord, that they would destroy the Cities of the *Canaanites*, if he deliver'd them into their hands. God heard their Prayer; they attack'd King *Arad*, defeated him, and ruin'd all the Places they could take. Therefore was that Country call'd *Horma*, that is, *Anathema*. They could not yet enter into the Land of *Canaan*, and being refus'd Passage through the Land of *Edom*, they were oblig'd to take a Compass to come to the Plain of *P Moab* and the River *Jordan*. Then the People of *Israel* murmur'd against *Moses* and *Aaron*, and said, *We have neither Bread nor Water, and our Soul loaths this light Nourishment of Manna*. To punish them the Lord sent Serpents; which biting, kill'd many of the *Israelites*. This Punishment brought the People of *Israel* to their Senses; they repair'd to *Moses*, and said to him, *We have sinned, in speaking against the Lord, and against you; pray to the Lord, that he may deliver us from these Serpents*. *Moses* having pray'd for the People, the Lord commanded him to make a Serpent of Brass, to raise it in a place where it might be seen; and that those who should happen to be bit by the Serpents, looking on it should be heal'd. The *Israelites* were then then at *Phanon*, whence they were come from *Salmona*, their first Camp, after they remov'd from about Mount *Hor*. From *Phanon* they went and encamp'd at *Oboth*, and thence to *Jeabarim* in the Desert that is before *Moab*, to the Eastward. Decamping thence, they came to the Water of *Zored*; and departing thence, encamp'd by the River of *Arnon*, which is in the Desert that runs in the Frontiers of the *Amorites*, for it divides them from the *Moabites*. They held on their March, and at length came into the Plains of the Country of *Moab*, on the Banks of *Jordan*, opposite to *Jericho*. From thence *Moses* sent to demand Passage of *Sihon King*

of the *Amorites*, who, instead of granting it, came with an Army to *Jasa* to attack them; but he was defeated, and his Army cut to pieces. After this Victory, the People of *Israel* made themselves Masters of *Sihon's* Kingdom, from *Arnon* to *Seboch*, and as far as the *Ammonites*; they also took the City of *Hesebon*, and the Villages about it, which *Sihon* had taken from the *Moabites*, and dwelt there. *Moses* sent Forces to discover the City *Jaser*, who took the Villages belonging to it. Then turning another Way, and marching towards *Bashan*, *Og* King of *Bashan* came with all his People to give them Battle at *Edrai*. He was slain, with his Children and his whole Army, and the *Israelites* took possession of his Dominions.

These Victories of the *Israelites* struck a Terror into the neighbouring Nations. ¶ *Balak*, the Son of *Zippor*, King of the *Moabites*, observing the Success of those People, began to fear; and told the Elders of *Midian*, they had cause to be apprehensive of those People. But before he would engage them, he sent for *Balaam*, the Son of *Beor*, of the Country of the *Ammonites*, who was look'd upon as a Prophet, hoping to prevail on him to curse that People, and to know of him by what means he might defeat and drive them from his Dominions. *Balak's* Messengers being come to *Balaam*, and having told him what they came for, *Balaam* bid them stay at his House that Night, and he would tell them what Answer he had from the Lord. At Night, the Lord forbid *Balaam* going with *Balak's* Messengers. They having told their Masters, that *Balaam* would not come, he sent a greater number to that Prophet, to compel him. God gave *Balaam* leave to go, on condition he should do nothing but what God commanded him. *Balaam* mounted his Ass in the Morning, to go to *Balak*. By the Way the Angel of the Lord stood before him, with a naked Sword in his Hand. The Ass seeing the Angel, turned to one side; and *Balaam* struggling to put the Beast into the Way, the Angel stood in another narrow Way, between two Walls which en-

^a Numb. xxii, xxiii.

closed Vineyards. The She-As seeing him, clung up to the Wall, and hurt her Master's Foot. *Balaam* beating her still, and the Angel being in so narrow a place that there was no turning aside, she fell down. *Balaam* in a great Passion, began to beat her more than before. Then God open'd the Mouth of the *She-As*, and she said to *Balaam*, ^r *What have I done to you? Why have you beaten me three times? Balaam* answer'd, *Because you have deserv'd it, and have mock'd me.* The *As* said to him, *Am not I your Beast, which you have been us'd to ride? Tell me, Did I ever do the like before?* Then the Lord open'd the Eyes of *Balaam*, and he saw the Angel; who told him, he was come to stop his Journey. *Balaam* offer'd to return, if he would have him. The Angel bid him go along with *Balak's* Messengers, but to be sure to say nothing but what he should direct him. *Balak* came to meet *Balaam*, and they went together to a Town, which was on the utmost Borders of the Kingdom. He caus'd Oxen and Sheep to be slaughter'd, and led *Balaam* up to the high Places of *Baal*, shewing him the one end of the Camp of the *Israelites*. ^s *Balaam* caus'd seven Altars to be erected there, on each of which he laid a Calf and a Ram; and withdrawing to consult the Lord, return'd to tell *Balak*, that he could not curse the People the Lord loved. He prophesied, that the People of *Israel* would be a Nation separate from all the rest, numerous and powerful, and wish'd his Lot might be with them. *Balak* being offended at this Answer, and believing he might prevail to have it chang'd, led *Balaam* to the top of the Mountain *Pisgah*. *Balaam* erected there seven Altars, and again laid on them seven Calves and seven Rams; and having, as before, consulted the Lord, told *Balak* the second time, that the Lord commanded him to bless that People. He added, There was no Idol in *Jacob*; that the Lord his God was with him; that the sound of the King's Victory resounded in his Camp; that God had brought him out of *Egypt* with wonderful Power; that the People would be victorious; and that they would not rest, till they had drank the

Blood of their Enemies. *Balak* being bent upon drawing from *Balaam* some Curse upon the People of *Israel*, carry'd him to the top of Mount *Peor*, where *Balaam* erected seven Altars, and laid seven Sacrifices on them. This time, without withdrawing, and looking on the Camp of *Israel*, the Spirit of the Lord came upon him, and he foretold, that the said People would be numerous and potent; that those who bless'd them would be bless'd, and those who curst them would be curst. *Balak* enrag'd to see that *Balaam*, whom he had called to curse the People of *Israel*, had bless'd them three several times, dismiss'd him without any Reward. *Balaam* was willing to please the King; but still, against his own Inclination, bestow'd Blessings on *Israel*, and prophesy'd, that a Star would come forth from *Jacob*, and a Rod from *Israel*, that it would smite the Chiefs of *Moab*, and wou'd destroy the Children of *Seth*; that *Edom* would fall under its Power; and that the *Amalekites* and the *Kenites* would be destroy'd. In fine, he foretold that *Western Nations* (the *Greeks*) would vanquish the *Assyrians*, destroy the *Hebrews*, and would perish themselves. *Balaam* having made those Predictions, return'd home; but before his departure, he advis'd the *Moabites* and the *Midianites* to send their Daughters towards the Camp of the *Israelites*, to draw those People into Idolatry; the sure Method to deprive them of the Assistance of God, who protected them.

" The *Moabites* made use of that Artifice, and it succeeded. The People of *Israel* were then encamp'd at *Shittim* or *Abelsatim*. Many of the *Israelites* were deluded by the Daughters of the *Moabites*, who call'd them to their Sacrifices; and they worship'd their Gods, and sacrific'd to *Baal-peor*.

The Lord being provok'd at this Offence, order'd *Moses* to hang the guiltiest among the People, and commanded the Judges to put to death their nearest Relations, which had consecrated themselves to *Baal-peor*. The Lord himself sent a Mortality among the People of *Israel*. It happen'd at the same time, that an *Israelite*

¹ Numb. xxiv.

² Ib. xxv.

went in with a *Midianite Woman*, in the sight of *Moses* and of all the People, who wept at the Entrance of the Tabernacle. Then *Phineas*, the Son of *Eleazer*, fir'd with holy Zeal for God's Honour, took up a Sword, and going into the Place where they were, ran them both through. That Zeal of *Phineas* caus'd the Mortality to cease, when it had carry'd off 24000 Men. The name of him that *Phineas* kill'd was *Zimri*, the Son of *Salu*, one of the Heads of Families in the Tribe of *Simeon*; the *Midianite Woman* was call'd *Cozbi*.

The People of *Israel* must needs have been diminish'd after so many Fatigues and Losses. w *Moses* number'd them the third time; the twelve Tribes were still found to amount to 600730, and that of the *Levites* to 23000 Men. Among all these that were now number'd, there was not one of those who had been before muster'd by *Moses* and *Aaron* in the Desert of *Sinai*, except *Caleb* the Son of *Jephone*, and *Joshua* the Son of *Nun*.

* *Moses* was of the number of those who dy'd in the Desert. God had warn'd him that he should not enter into the promis'd Land, when he shew'd Diffidence at the place call'd *the Waters of Contradiction*. He now again gave him notice of it, commanding him to go up to Mount y *Abarim*, and thence to view the Land the Children of *Israel* were to go into, and then he should die, as *Aaron* had done. *Moses* always regarding the good of the People, pray'd to God to make choice of a Man, to conduct the People in his stead. God order'd him to take *Joshua*, the Son of *Nun*, in whom the Spirit resid'd; to lay his Hands on him; to instruct him in what he was to do, in the Presence of *Eleazer* the High-Priest, and of all the People, to the end that all the Assembly of the Children of *Israel* might be obedient to him. However, he reserv'd to the High-Priest the Prerogative of consulting the Lord about what he was to undertake. *Moses* did as the Lord had directed him; presented *Joshua* to the High-Priest; and, having laid his Hands on him, declar'd to him what the Lord had ordain'd.

^w Numb. xxvi. * Deuter. xxxiv. † Numb. xxvii. v. 12, & seq.

This was not the last Action of *Moses*. God would have him, before his Death, to take Revenge on the ² *Midianites*. He arm'd 1000 Men of every Tribe, whom he sent under the Command of *Phineas*, the Son of *Eleazer*, to fight the *Midianites*. They defeated, and put them to the Sword; killing five of their Kings, with *Balaam* the Son of *Beor*, who had stay'd, or rather was return'd into that Country. They took their Wives, their Children, their Cattle, all their Moveables, and plunder'd all they had. They burnt their Towns [and Castles, and carry'd all their Booty to the Camp. *Moses* commanded them to kill all the Women, because it was they who had led away *Israel* to transgress the Law of the Lord, by adoring *Baal-peor*. Having first cleans'd the Booty, he caus'd it to be divided into two equal parts; the one for those who had fought, and the other for those who had stay'd in the Camp; taking out the fiftieth Part from the one Parcel for *Eleazer*, and the Priests; and the fiftieth Part of the other Parcel for the *Levites*. All the Gold was consecrated to the Lord, and put into the Tabernacle.

* The *Israelites* having conquer'd that Country, which was not sufficient to contain them; the Tribes of *Reuben* and *Gad*, and half the Tribe of *Manasseh*, begg'd of *Moses* that they might settle in it, upon Condition, that they should march with the other Tribes, to conquer the Land where They were to settle; that they would not return till the others were in Possession; and that they would claim no Part of the Lands that were beyond *Jordan*. Thus those Tribes settled in the Kingdom of *Og*, and in the other Countries they had conquer'd on that side of *Jordan*, and built Towns there. The Children of *Machir*, the Son of *Manasseh*, went into the Country of *Gilead*, and ravag'd it, after killing the *Amorites*, who dwelt there, and took possession of it. *Jair*, who was also one of the Descendants of *Manasseh*, made himself Master of many small Towns, which he call'd *Havoth-Jair*. *Nobah* took the City of

² Numb. xxxi.

* Ib. xxxii.

Kenash, and the Villages belonging to it, and call'd it *Nobah*.

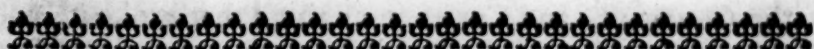
^b *Moses* died soon after he had put *Joshua* in his Place; but before his Death he assembled the People of *Israel*, on the first Day of the eleventh Month, of the fortieth Year after the Departure out of *Egypt*, and on the following Days repeated to them briefly all that had befallen them since their coming out of *Egypt*, till they encamp'd on the Plains of *Moab*; he run over the chief Injunctions of the Law, exhorted them to a strict Observation of them, promis'd they should soon enter the Land of *Canaan*, and commanded them to destroy all the Idols of the Inhabitants of that Country, and to extirpate the People. He encourag'd them to be faithful to God, assuring them, that if they kept his Commandments, they should have Blessings heap'd upon them; and threatning them with all Calamities, if they departed from them. He renew'd the Covenant with the People, in the Name of God; commanded them, with a loud Voice, to proclaim on the Mountains of *Gerezim* and *Hebal* beyond *Jordan*, Blessings to those who kept the Covenant, and Curses to all those that broke it, and to erect an Altar in the Land of *Canaan*, on which they should write the Terms and Conditions of their Covenant with God. He order'd the Division of the Land of *Canaan* among the twelve Tribes, and describ'd the Bounds of every Tribe. He bless'd them, and foretold what would happen to them; and having writ all these Things in a particular Book, which is the same we call *Deuteronomy*, that is, the second Law, ^c he went up on the first Day of the twelfth Month to the Mountain *Nebo*, on the Top of it call'd *Phasga*, or *Pisgah*, opposite to *Jericho*, where he died at 120 Years of Age, in the Year of the World 2553. He was buried in the Vale of *Moab*, over against *Phogor*, or *Baal-peor*; but the precise Place remain'd ever after unknown. The *Israelites* wept for him in the Plains of *Moab* thirty Days. *Joshua*, the Son of *Nun*, succeeded him; the People of *Israel* obey'd him, as God had commanded. *Joshua*

^b *Deuter.* xxxiv.

^c *Ibid.*

conducted them, and settled them in the Land of *Canaan*, as we shall see in the following Chapter.

The History we have related is taken out of the very Books of *Moses*, which are five, and are call'd the *Pentateuch*: the first is *Genesis*, containing the History of the Creation of the World, the Genealogy of the Patriarchs, the History of the Flood, and that of the Posterity of *Noah* down to *Jacob*: The second is *Exodus*, containing the History of the Departure of the Children of *Israel* out of *Egypt*, and their Journeys in the Desert: The third is *Leviticus*, in which are the Laws, the Ceremonies, and the Sacrifices of the *Jewish* Religion, and what particularly related to the *Levites*: The fourth is called *Numbers*, because it commences by numbering the Children of *Israel* that came out of *Egypt*; after which follow the Laws given to the People of *Israel*, and what happen'd most remarkable during the thirty nine Years they were in the Desert: The fifth is *Deuteronomy*, so call'd, because it is a Repetition, and an Abridgment of the Law.



CHAP. XV.

The Entrance and Establishment of the Israelites in the Land of Canaan, under the Conduct of Joshua.

SOON after the Death of *Moses*, ^d *Joshua* was commanded by God to lead the People over *Jordan*, that they might make themselves Masters of the Land of *Canaan*. The City of *Jericho* was just opposite to the Place where they were to pass. *Joshua* sent two Spies thither, to view the City. Those Spies took up their Lodging in the House of a lewd Woman, call'd ^e *Rahab*. The King of *Jericho* being inform'd of it, caus'd

^d *Josh. i.*

^e *ib. ii.*

Search to be made for them, and the Gates to be shut. The Officers came to *Rahab*, who hid them, and said they were gone. Men were sent after them, and in the mean time she let them down in a Basket over the Town-Wall, upon Promise, that when the Place should be taken, they would save her and all her Family, provided she hung a scarlet Cord out of the Window where they had made their Escape. These Spies having lain three Days hid in the Mountains, for fear of being met by those who were sent after them, repass'd the *Jordan*, and acquainted *Joshua* with what had happen'd to them.

ⁱ *Joshua* having receiv'd that Advice, decamp'd in the Morning, and came with all his Host to the Bank of *Jordan*, where he continued three Days; after which he caus'd the Priests to carry the Ark, and the Forces to follow, not coming nearer than 2000 Cubits of the Ark. When the Priests had enter'd *Jordan* with the Ark, the Waters which came from above stood, and all the People of *Israel* pass'd the River dry-shod. ^g *Joshua* caus'd twelve Stones to be taken from the Bottom of the *Jordan*, by twelve Men he had chosen, one out of each Tribe, and plac'd them on the shore, to remain there as a Memorial of that Miracle. The Ark continu'd in the midst of the River till all the People were pass'd; then the Priests went out with the Ark, and the Waters of *Jordan* return'd to their Channel. ^h When *Joshua* had thus made the *Israelites* pass the River, God commanded him to cause them to be all circumcised; for those who came out of *Egypt* were dead, and those that had been born in the Desert were not circumcised. After being circumcised, they continu'd in the same place till they were heal'd. On the 14th of the Month *Nisan*, they kept the Passover. The *Manna* fell no more, when they had once begun to eat of the Growth of the Land of *Canaan*. *Joshua* being in the Territory of *Jericho*, saw a Man holding a naked Sword; he went to him, and said, *Are you one of ours, or of the Enemies?* He answer'd, *No; but I am the Prince of the Lord's Host, and*

ⁱ *Josh.* iii.^g *ib.* iv.^h *ib.* v.

am come to your assistance. *Joshua* fell down to worship him.

After that, ⁱ *Joshua* made no difficulty of attacking *Jericho*. That City was strong, well provided, and full of Inhabitants, who were resolv'd to make a good Defence. God commanded *Joshua* to cause all his Forces to march round the Place six Days successively, and that the seventh Day the Priests should take the seven Trumpets, us'd to declare the Jubilee Year; that they should go before the Ark, and round the City, and when the Trumpets sounded first loud, and then low, the People should all give a Shout; for then the Walls of the City should fall, and every Man should march in at the place which was directly before him. All the People march'd before the Priests, encompassing the City for seven Days successively. The seventh Day the Walls of the City fell, the *Israelites* enter'd, and put to the sword all the Men, Women and Children, and the very Beasts; sparing only *Rahab*, and those that were in her House. Then they burnt the Town, and all that was in it, excepting Gold and Silver, and the Vessels of Copper and Iron, which they consecrated for the Treasure of the Lord.

^k The *Israelites* treated the *Canaanites* thus cruelly by the express Command of God, who would have those Nations extirpated, and that all that was in their Cities should be destroy'd, to become *Anathema*, that is, devoted to the Lord. This Injunction was so severe, that *Joshua* having sent 3000 Men against the City of *Hai*, the Lord suffer'd them to be beaten, because *Achan*, the Son of *Zabdi*, the Son of *Zare*, of the Tribe of *Judah*, had hid a Scarlet Cloke, 200 Shekels in Silver, and a Golden Rule of fifty Shekels. That Concealment being discovered by casting of Lots, *Achan* was ston'd to death, and all he had was burnt. ^l Then *Joshua* march'd against the City of *Hai*, left 5000 Men in ambush, between that Town and *Bethel*, and advanc'd with his Army towards *Hai*. The King of that Place sallying out with his People, *Joshua* gave way, and all

ⁱ *Josh.* vi.^k *ib.* vii.^l *ib.* viii.

the Inhabitants rush'd out to pursue him. When they were gone far from the City, the *Israelites* who lay in ambush march'd into the Place, and set fire to it. At the same time *Joshua* fac'd about, charg'd, and cut them in pieces. The King of *Hai* was taken and hang'd, all the Inhabitants, Men, Women and Children kill'd, the City burnt, and intirely destroy'd.

^m So quick and so happy an Event struck a Terror among the Nations whom *Joshua* was going to attack. All the People of that Country, *viz.* the *Hittites*, the *Amorites*, the *Canaanites*, the *Perizzites*, the *Hivites*, and the *Jebusites*, join'd in a League to defend themselves against the *Israelites*; but the *Gibeonites* sent Messengers to *Joshua*, who, pretending to come from a far Country, prevail'd on *Joshua* and the Heads of the Tribes to covenant with them. *Joshua* coming into the Country but three Days after, discover'd the Fraud; however, being bound by the Alliance he had made with them upon Oath, he would not permit them to be slaughter'd, but condemn'd them to cut Wood, and carry Water, for the Place the Lord should appoint for his Worship.

ⁿ *Joshua* then attack'd the other Kings, who were combin'd against the *Israelites*. *Adonisedec* King of *Jerusalem*, *Oham* King of *Hebron*, *Pharaim* King of *Jerimoth*, *Japhra* King of *Lachis*, and *Dabir* King of *Eglon*, being incens'd against the *Gibeonites*, because they had made an Alliance with *Joshua*, came and laid siege to *Gibeon*. The *Gibeonites* begg'd Aid of *Joshua*, who came speedily, and put the Enemy to Flight. ^o Heaven assisted him in gaining this Victory; for a Shower of Stones fell upon the Enemy, and slew many of them, and the Sun stood still, that the *Israelites* might have time to pursue those that fled. The five Kings having hid themselves in a Cave, were shut up there and kill'd, and almost all their Army cut in pieces. The City *Maceda* was taken, and all the Inhabitants put to the sword. The Towns of *Lebna*, *Lachis*, *Eglon*, *Hebron* and ^p *Dabir* had the same Fate. Several other Kings of

^m *Josb. ix.*

ⁿ *ib. x.*

^o *ib. x.*

^p *ib. xi, xii.*

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^l *Ib.* viii.

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^m *Josh. ix.*

ⁿ *ib. x.*

^o *ib. x.*

^p *ib. xi, xii.*

that Country successively opposing *Joshua*, he made war with them for six Years, overthrew them, utterly destroy'd the antient Inhabitants, and conquer'd all the Land; which the nine Tribes and the half Tribe of *Manasseh* divided among themselves. ⁹ The Tabernacle was set up at *Shilo*. The *Israelites* of the Tribes of *Reuben* and *Gad* and the half Tribe of *Manasseh*, who had their Portion beyond the River *Jordan*, return'd home, after having assisted the other Tribes in conquering the Country. ¹ At their Departure, they erected a great Altar near the *Jordan*, which had like to have occasion'd a War between them and the other Tribes, who charg'd them with transgressing the Law; but they clear'd themselves, protesting that they had not erected that Altar with a design to offer Sacrifice on it, but only as a Memorial, that they were a part of the People of *Israel*, and Worshippers of the true God.

³ *Joshua* having put the People of *Israel* in possession of the Land of *Canaan*, which God had promis'd to the Posterity of *Abraham*, *Isaac* and *Jacob*, liv'd some Years in Peace; and before his Death assembled the People of *Israel*, exhorted them faithfully to observe the Laws of God, and to shun all Communication with the *Canaanites*; promised that such of those People as remain'd still in the Country, should be rooted out; engag'd the *Israelites* in a fresh Promise to serve the Lord, renewing the Covenant of the Lord with them; and dy'd at 110 Years of Age, in the Year of the World 2570, and before CHRIST 1434. *Eleazer* the High Priest, *Aaron's* Son, follow'd soon after him; and his Son *Phineas* succeeded him.

⁹ *Josh.* xiii. & seq.

¹ *Ib.* xxii. 10.

³ *Ib.* xxiii.



CHAP. XVI.

*The History of the People of Israel under
the Judges.*

A^rFTER the Death of *Joshua*, the People of *Israel* was a long time without any King or Sovereign. Every Tribe being govern'd by its Elders, chose its own Commanders for War; and they by degrees subdu'd the rest of the Inhabitants of the Country, either destroying, or making them Tributaries. The neighbouring Kings made War on, and sometimes brought them under Subjection; but God from time to time rais'd some Persons, who deliver'd them from Oppression. In acknowledgment for that Benefit receiv'd, the People appointed them their Judges, that is, their Supreme Magistrates, to administer Justice and govern them.

Such was the Nature of the *Jewish* Commonwealth, after the Death of *Joshua*; let us now enter into the particulars of the History. When *Joshua* dy'd, there were still many *Canaanites* left in the Land: the *Israelites* consulted the Lord to know who should head them against those People. The Lord answer'd, it should be the Tribe of *Judah*. That Tribe demanded Aid of the Tribe of *Simeon*, and both of them made War on *Adonizebec*, King of the *Canaanites* and *Perizzites*; cut his Army in pieces, took him Prisoner, and cut off his Thumbs and his great Toes. They took *Jerusalem*, slew all the Inhabitants, and burnt the City. Next they march'd against the *Canaanites*, who dwelt to the Southward, on the Mountains and in the Plains; took the Towns of *Hebron*, *Dabir*, *Sephaath*, *Gaza*, *Ascalon* and *Accaron*. In short, the Tribe of *Judah* possess'd itself of all the Mountains in the Country; but could not

defeat those who dwelt in the Plain. The other Tribes also possess'd themselves of the Lands allotted them; but did not destroy the *Canaanites*, nor the *Amorites*, only made them Tributary. * God, by means of an Angel, upbraided the People of *Israel*, for having made Alliance with those strange Nations; and the Intercourse there was between them and the *Israelites*, insensibly drew the latter to worship their Gods; so that when those who came into the Land of *Canaan* with *Joshua* were dead, their Posterity forsook the God of their Fathers, to serve the Gods and Goddesses of the Country. w They marry'd the Daughters of those Strangers, and gave them their Daughters to Wives, contrary to the Command God had laid on them. The Lord being provok'd against them, deliver'd them up to *Chusan-Rasathaim*, King of *Mesopotamia*, to whom they were subject five Years. This Incident may be plac'd about forty Years after the coming of the *Israelites* into the Country, and about the Year of the World 2592. After eight Years, God rais'd *Othoniel*, the Son of *Cenez*, younger Brother to *Caleb*, who defeated King *Chusan*. Then the Country continued in Peace for forty Years; under the Government of *Othoniel*, the Son of *Cenez*, who was the first of those we call Judges. After his Death, *Eglon* King of *Moab* overthrew the *Israelites*, and kept them in Subjection eighteen Years. Aod, the Son of *Gera*, the Son of *Femini*, deliver'd them. He went to *Eglon*, desir'd to speak with him in private; stuck a Dagger into his Belly; made his Escape at a back Door; gather'd the People of *Israel*, secur'd all on the Fords on the River *Jordan*, and kill'd all the *Moabites* that came to pass over. He, after this manner, destroy'd near 10000, rescu'd the People from Bondage, and govern'd them. They continu'd in Peace eighty Years, that is, till the Year of the World 2719. Aod or *Ehud* dying, *Shamgar*, the Son of *Anath*, succeeded him. It was he who routed 600 *Philistines* with the Culter of a Plough. After a Peace of eighty Years, x *Jabin*, King of the *Canaanites* at *Azor*, oppress'd the People of *Is-*

* Judg. ii.

w Ib. iii.

x Ib. iv.

rael twenty Years. At that time liv'd a Prophetess call'd *Debora*, the Wife of *Lapidoth*, who judg'd the People. She sate under a Palm-Tree, between *Ramah* and *Bethel*, on the Mountain of *Ephraim*, whither the Children of *Israel* resorted to her, and she decided their Differences. She sent to *Barak*, the Son of *Abinoam*, out of *Kedesh-naphtali*, and directed him to take 10000 Men of his own Tribe, and of the Tribe of *Zebulon*, and to go fight the Army of *Jabin*. *Barak* would not go, unless she bore him company. *Debora* set out with *Barak*, at the Head of an Army of 10000 Men. They march'd to the Brook of *Sison*, where *Sisera*, the General of *Jabin's* Army was, with 900 Chariots and a numerous Army. The Lord struck a Terror upon *Sisera* and his Forces, and *Barak's* Army cut them in pieces. *Sisera* alighting from his Chariot, withdrew into the Tent of *Jabel*, the Wife of *Heber* the *Kenite*, who dwelt in that Country, which was at peace with *Jabin*. *Sisera* falling asleep, *Jabel* drove a Nail through his Head, and *Barak*, when he came, found him dead. This Defeat of *Sisera* weakened King *Jabin*, and the *Israelites* did not only recover their Liberty, but utterly ruin'd that King, and continu'd in Peace forty Years; which was afterwards disturb'd for the term of seven Years, by the *Midianites* and the *Amalekites*, who came and encamp'd every Year in the Country of the *Israelites*, destroying all the Provisions and Forage, and leaving the *Israelites* nothing to support Life. y The People of *Israel*, who had drawn this Punishment on themselves by their Sins, having recourse to God, the Lord sent his Angel to *Gideon*, the Son of *Joas*, of the Tribe of *Manasseh*, at *Ephra*, to appoint him to deliver the People of *Israel* from the oppression they lay under. The Angel spoke to *Gideon*, promis'd to assist him, and that he should defeat the *Midianites*. *Gideon* demanded a Sign, whereby he might know him to be an Angel of the Lord. He brought him some dress'd Kid and two unleaven'd Loaves. The Angel bid him lay them on a Stone, and when he had touch'd the Meat and the Loaves with the End of his

Wand, Fire came out from the Stone, which consum'd them. Then God commanded *Gideon* to destroy *Baal's* Altar. The Inhabitants of the Place, being inform'd that *Gideon* had done it, demanded him of his Father *Joas*, to put him to death; but *Joas* would not deliver him, and said, *2 If Baal is God, let him revenge himself on him that destroy'd his Altar*: therefore *Gideon* was call'd *Jerobaal*. When the *Midianites* and the *Amalekites* were come according to Custom, and having pass'd the *Jordan*, were encamp'd in the Vale of *Jezrac*; *Gideon* gather'd some Forces, and march'd at the head of them to the Well of *Harod*, to attack the *Midianites*, who lay in the Vale, on the North side of a very high Hill. God told him he had too many Men, that he would not deliver *Midian* into the hands of so great a number, lest *Israel* should glory in it. *Gideon* made proclamation, that those who were afraid, might depart. 22000 left him, and there remain'd but 10000. The Lord told him, there were still too many, and order'd him to lead them the next day to the Water, and to separate those that drank out of their hands, from those who should lie along on the ground, and lay their Mouths to the Water. Only 300 of them drank out of their hands. God commanded him to keep those 300 with him, and to dismiss the rest. The next Night he went with his Servant *Phora*, by God's Appointment, into the Enemies Camp. There he heard a Soldier expounding a Dream to another, which signify'd, that *Gideon* should rout the *Midianites*. Being encourag'd by this Prediction, he march'd towards the Camp, with his 300 Men, each of them carrying a Trumpet, and an Earthen Pitcher, in which was a lighted Lamp. He posted them in several Places, about the Camp; they all sounded their Trumpets together, broke their Pots, held their Lamps on their hands, and cry'd, *The Sword of the Lord and of Gideon*. Terror and Confusion seiz'd the Enemies Camp, they slew one another, and those who surviv'd the Slaughter, fled. *Gideon* gave notice to the Inhabitants of Mount *Ephraim* to cut off the Retreat of

2 Judg. vij.

the *Midianites*, and secure the Passes of the *Jordan*. They seiz'd *Oreb* and *Zeb*, two of their Chiefs, whom they put to death. * *Gideon* pass'd the *Jordan*, routed the Enemies Army, took *Zebee* and *Salmana*, the Princes of the *Midianites*, and kill'd them with his own Hand. Returning victorious, he punish'd the Inhabitants of *So-coth* and *Phaniel*, who had refus'd his Men Provisions when he pursued the Enemy. Thus he deliver'd the People from the Oppression of the *Midianites*, and govern'd them forty Years in Peace, till about the Year of the World 2780, ^b *Gideon's* Sons, who were seventy in number, seiz'd upon the Government; but *Abimelech*, one of their number, slew his Brothers, proclaim'd himself King, and govern'd three Years. *Gaal*, the Son of *Obed*, and the *Sichemites* revolted; he routed *Gaal* and his Forces near the Town of *Sichem*, and laid siege to the Town of *Thebes*, where he was struck, near a Gate, with a piece of a Mill-stone, thrown down by a Woman from above, and caus'd his own Armour-Bearer to kill him.

^c *Thola*, the Son of *Phua*, Uncle by the Father's side to *Abimelech*, of the Tribe of *Issachar*, was appointed Ruler of *Israel* in his stead. He govern'd *Israel* twenty three Years. *Jair* of *Gilead* succeeded him, and was Judge twenty two Years. After his time, God being provok'd by the Sins of the Children of *Israel*, deliver'd them up to the *Ammonites*; who passing over *Jordan*, ravag'd the Tribes of *Benjamin* and *Ephraim*. ^d *Jephtha* of *Gilead*, chosen by the *Israelites* to command them, overthrew them, and took their Towns. This Victory was follow'd by a Civil War, between the Tribe of ^e *Ephraim* and the People of *Gilead*. *Jephtha* defeated the *Ephraimites*, and caus'd them to be kill'd, as they repass'd the *Jordan*; he judg'd the People six Years. After him, *Abesa* of *Bethlehem* was Judge seven Years; *Abialon* of *Zebulun* ten Years; and *Abdon* eight Years: which brings down the Succession of the Judges to the Year of the World 2850.

* *Judg.* viii.

^c *Ib.* xii.

^b *Ib.* ix.

^c *Ib.* x.

^d *Ib.* x, xi.

The High-Priest *Eli*, who succeeded the last, judg'd the People forty Years. During that time, the *Philistines* were very troublesome to the People of *Israel*, and subdued some of them from time to time; but God rais'd *Samson*, who for the space of twenty one Years reveng'd the *Israelites* on the *Philistines*. This *Samson* was the Son of *Manuel*, of the Tribe of *Dan*. An Angel foretold him to his Father and Mother, who till then had been barren. When grown a Man he resolv'd to marry a Daughter of the *Philistines*, of *Thamnatha*; as he was going thither, with his Father and Mother, he met a Lion and kill'd him. Passing by that same way, not long after, to marry the Maiden that had been promis'd, he found a Swarm of Bees in the Throat of the Lion he had kill'd, which had made a Honeycomb in it. *Samson* took it out, and gave it to his Father and Mother to eat, without telling them where he had it. During the Wedding-Feast he propos'd a Riddle to thirty young Men, the Inhabitants of the Place sent to bear him Company. *Out of the Eater, said Samson, came forth Meat, and out of the Strong came forth Sweetness.* He gave them seven Days to expound the Riddle, upon Condition, that if they expounded it, he would give them thirty Garments and thirty Shirts; but if they did not, they should give him the same Number. Those young Men, not knowing how to expound the Riddle, apply'd themselves to his Wife, and persuaded her to discover the Secret. *Samson* was so weak as to trust her with it, and she immediately told it to those young Men, who came to *Samson* the seventh Day before Sunset, and said to him, *What is sweeter than Honey, and what is stronger than a Lion?* *Samson* was satisfied his Wife had discovered the Secret, and said to them, *If you had not plough'd with my Heifer, you had not expounded my Riddle.* The paying of the Wager did not cost him much; for going to *Ascalon*, he there slew thirty *Philistines*, whose Garments he gave to those who had expounded his Riddle: but being incens'd at his Wife, he return'd to his Father's House, and she mar-

ried one of those thirty young Men. & At Harvest-time *Samson* return'd, and was much surpriz'd when his Father-in-Law told him she had married another. *Samson* taking it heinously, resolv'd to be reveng'd on the *Philistines*, which he did thus. He found means to catch 300 Foxes, which he ty'd together two and two by the Tails, with lighted Torches to them, and so turn'd the Foxes in among the Corn of the *Philistines*, which they set Fire to. The *Philistines* understanding it was *Samson*, Son-in-Law to a Man at *Thamnatha*, that had done them that Mischief, because his Father-in-Law had taken away his Wife, they came to *Thamnatha*, and burnt *Samson's* Wife and her Father. *Samson* nevertheless carried on his Revenge against the *Philistines*. He slew many of them, and withdrew to the Rock of *Ethan*, in the Tribe of *Judah*, whither they went to take him. They demanded him of the Inhabitants, 3000 of whom came to *Samson*, and said to him, *Did not you know that we were subject to the Philistines, why then have you provok'd them so much?* They added, they were come to seize and deliver him up to the *Philistines*. *Samson* suffer'd himself to be bound, upon condition they should not kill him: they bound him with two strong Cords, and carried him to the *Philistines*, who came forwards shouting to seize him; but *Samson* broke in pieces the Cords he was bound with, and finding the Jaw-Bone of an Ass, slew with it 1000 *Philistines*. The Heat of that Action made him so excessive thirsty, that he was ready to faint, had not the Lord caus'd a Stream of Water to flow from one of the Teeth in that Jaw-Bone, whereof he drank to quench his Thirst.

^b *Samson* had such an extraordinary Strength, that being shut into the City of *Gaza*, he arose in the Night, tore away the City Gates, with their Posts and Locks, laid them on his Shoulder, and carry'd them to the top of the Hill which looks towards *Hebron*. After that, he lov'd a Woman who dwelt in the Vale of *Soreth*, call'd *Dalila*. The Princes of the *Philistines* went to that Woman, and bid her enquire of *Samson* what made

8 *Judg.* xv.^b *Ib.* xvi.

him so strong, and how he might be made weak. *Dalila* ask'd it of *Samson*, who after deceiving her several times, at last discover'd that his Strength lay in his Hair, and if his Head were shav'd, it would leave him. *Dalila* being corrupted by the *Philistines*, shav'd his Head as he lay asleep; then the *Philistines* took him, without any difficulty, and having put out his Eyes, led him to *Gaza*, loaded with Irons, and shut him up in Prison. Some time after the *Philistines* kept a Day of Rejoicing for the taking of their greatest Enemy. After feasting, they caus'd *Samson* to be brought out to make Sport with him. *Samson* being brought from the Prison, was plac'd between two Pillars, on which the whole House rested, he shook them, and the House fell on the Princes of the *Philistines*, and the People that were gather'd in it. He was himself crush'd to death in the Ruins, and kill'd more dying than he had done during his whole Life.

ⁱ There are still two remarkable Passages, which happen'd to the *Israelites* some time after the Death of *Joshua*. A Man of the Tribe of *Ephraim*, whose Name was *Micah*, having given his Mother 1100 Pieces of Silver, she laid out 200 of them on an Idol. *Micah* built a little Temple for it, with an Ephod and Teraphim, and appointed one of his Sons to serve as Priest; but a young *Levite* of *Bethlehem* coming thither, *Micah* kept him there to serve as a Priest instead of his Son. ^k About the same time some of the Tribe of *Dan* seeking out for Lands to settle on, for they were not yet in Possession of all the Land which was allotted, and coming from *Saraa* and *Estahol*, sent five Men to view the Country. Those Men went to Mount *Ephraim*, where they saw the *Levite* and *Micah's* Idol. Having made that Discovery, they went to the City of *Lais*, and found it was no difficult matter to possess themselves of it, because the Inhabitants liv'd in Peace, and mistrusted nothing. Having made their Report to the *Danites*, 600 Men well arm'd, set forward, who being inform'd by the five sent out to discover, took *Micah's*

ⁱ *Judg* xvii.^k *Ib.* xviii.

Idol and his Priest, and went away to *Lais*; which Place they took without any trouble, put to the sword all the Inhabitants; burnt the Town, and having rebuilt it, gave it the Name of *Dan*. There they kept *Micah's* Idol, and made *Jonathan*, the Son of *Gerson*, the Son of *Moses*, their Priest. *Micah's* Idol continu'd there, whilst the Ark of the Lord was at *Shiloh*.

¹ About the same time a *Levite* of Mount *Ephraim* having married a Wife of *Bethlehem*, which is in *Judah*, went to *Bethlehem* to fetch home his Wife, who had left him. The *Levite* some Days after set out with her, to return home. At Night he went into the Town of *Gabaa*, of the Tribe of *Benjamin*. An old Man of Mount *Ephraim* receiv'd them into his House. That Night when they were at Table, the lewd Inhabitants of that City beset the old Man's House, who was compell'd to deliver up to them that Woman, whom they abus'd till she dy'd. The next Morning the *Levite* finding his Wife's Body lying on the Threshold of the Door, carried it home, and cutting it in twelve Parts, sent one to every Tribe, to stir them up to take Revenge. The *Israelites* assembled, and sent to demand of the Tribe of *Benjamin* the Men who had committed that Crime. The *Benjamites* refus'd to deliver them, and provided to defend *Gabaa*. The Army of the *Israelites* came to attack that Place, and was twice repuls'd by the *Benjamites*; but the third time the *Benjamites* being 25000 Men, were almost all cut in pieces, their Town burnt, and their Wives slaughter'd. When the Heat of the Action was over, the *Israelites* repented that they had almost cut off one of their own Tribes, and consider'd how they might retrieve that Loss; and being all under an Oath not to give their Daughters in Marriage to the *Benjamites*, they sent 10000 Men to *Jabesh-Gilead*, with Orders to kill all the Men and Women there, and bring away the Maids, to give to those that remain'd of the Tribe of *Benjamin*. They found 400, which were given to the *Benjamites* who were fled to the Rock of *Remnion*. But that being too small a number of Wives for them all,

¹ *Judg. xix, xx.*

they gave them leave to carry off as many more as they had occasion for, of the Maidens that repair'd on the Festival to *Shiloh*, and to marry them. These two Accidents happen'd, as was said before, soon after the Death of *Joshua*, before there was any King or Prince in *Israel*.

Let us return to the Series of the History. ^m The *Philistines* made War on the *Israelites* all the while the High-Priest *Heli*, or *Eli* govern'd them. Towards the latter end of his Rule, that is, about the Year of the World 2888, the *Philistines* gain'd a Victory at *Aphec*, killing near 4000 of the *Israelites*. The People being return'd from the Camp, the Elders of *Israel* resolv'd to cause the Ark, which was at *Shiloh*, to be carried into the Army. *Ophni* and *Phinees*, the Sons of *Eli*, went along with it. The bringing of it occasion'd much Joy in the Camp of the *Israelites*. Nevertheless, the *Philistines* giving them battel, entirely defeated them, killing 30000 upon the spot, and taking the Ark of the Covenant. *Ophni* and *Phinees*, Sons to *Eli*, were kill'd. A Man of the Tribe of *Benjamin* brought the News to *Eli*, who was then ninety eight Years of Age; he hearing that the Ark of the Lord was taken, fell from off his Seat backward, and his Neck brake, and he died. *Ophni* and *Phinees* had deserv'd Death, because they took Portions of the Sacrifices which did not belong to them.

ⁿ The *Philistines* having taken the Ark, carry'd it to *Azoth*, and plac'd it in the Temple of *Dagon*, near that Idol. But in the Morning they found the Idol of *Dagon* cast down before the Ark, which they took up, and restor'd to its place. The next Morning coming thither early, they found the Head and the Hands of that Idol lying on the Threshold of the Door, and only the Trunk of the Body standing on its place. At the same time the Lord struck the Inhabitants of *Azoth* with Distempers in the Secret Parts of their Bodies, whereof great numbers died. Those People finding themselves so afflicted on account of the Ark, ask'd of the Princes

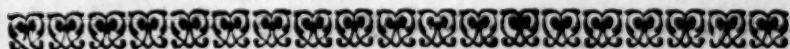
of the *Philistines* what they should do; who propos'd that it should be carry'd from Town to Town. Whatsoever place it came into, the Men were seiz'd with the same Distempers, and many died. When it was carry'd to *Accaron*, the Inhabitants of that City began to mutiny; so that the Princes of the *Philistines* were compell'd to send back the Ark of the God of *Israel*. ° After it had been seven Months in their Country, they consulted their Priests how they should send it back. Their Priests directed them to make five golden Figures of the *Anus*, answering to the number of Provinces of the *Philistines*, because they had been struck in that Part; and as many Figures of Mice, which had wasted the Country; to put them into a little Casket by the side of the Ark; to place the Ark on a new Wain, drawn by two Cows that suckled their Calves, which were to be shut in their Stalls. They added, that if the Cows took the strait way to *Bethsames*, leading to the Country the Ark belong'd to, they would know thereby it had been the God of *Israel* that brought those Evils upon them. The *Philistines* having plac'd the Ark on the Wain, the Cows went directly towards *Bethsames*, and carry'd it into the Field of *Joshua*. The *Bethsamites* rejoic'd to see the Ark; the *Levites* took it down, and laid it on a Stone, with the Casket, containing the Golden Presents; they took the Wood of the Wain, laid the Cows on it, and made a Burnt-Offering of them. Nevertheless, many of the *Bethsamites* died for having look'd into the Ark, which made them desire the People of *Cariathiarim* to fetch it away. They went, and carry'd it to the House of *Aminadab* at *Cariathiarim*, where it continu'd a long time.

P *Samuel* succeeded *Eli*. He was the Son of *Elkanah*, of the Priestly Race, living at *Ramatha*, a Town of the Tribe of *Ephraim*. *Elkanah* had two Wives, the one call'd *Hannah*, the other *Peninnah*. The latter had Children, but the first none; and being come with her Husband to *Shiloh*, to worship the Lord before the Tabernacle, earnestly begg'd of the Lord that he would give

her a Son, promising to devote him to his Service. Her Prayer was heard, as *Eli* had foretold to her, when he saw her praying in such fervent manner. She conceiv'd, and brought forth a Son, whom she call'd *Samuel*. As soon as wean'd, she brought him to *Shiloh*, to the High-Priest *Eli*, and offer'd him to the Lord. Young *Samuel* serv'd the Lord under *Eli*, who was old and blind. One Day as *Samuel* slept in the Tabernacle, he heard a Voice call him; and believing it had been *Eli*, ran to him. *Eli* answer'd, he had not call'd him. The same thing happening four times successively, the fourth, *Samuel*, as he had been directed by *Eli*, answer'd, *Speak, Lord, for thy Servant heareth*. The Lord told him, he would cut off the Race of *Eli*. That High-Priest would know of *Samuel* what the Lord had said to him, and being told it, answer'd, *He is the Lord, his Will be done*.

⁹ *Samuel* grew up, was fill'd with the Spirit of God, and receiv'd the Gift of Prophecy. The Lord spoke to him, and none of his Predictions fail'd. After the Death of *Eli*, and the taking of the Ark, *Samuel* govern'd the People of *Israel*, and at the end of twenty Years, exhorted them to put away the strange Gods, *Baal* and *Ashtaroeth*, and only to serve the Lord; promising if they did so, that they should be deliver'd from the *Philistines*; and he assembled 'em at *Masphath*, or *Mispeh*. He pray'd to the Lord for 'em, and made them beg his Mercy and Protection. The *Philistines*, hearing that the *Israelites* were assembled at *Masphath*, march'd to attack them. The *Israelites*, being frighted, bid *Samuel* never cease praying to the Lord for them; and he sacrificed a Lamb, a Burnt-Offering. When the *Philistines* began the fight, the Lord thunder'd with a dreadful Noise against them, and fill'd them with Dread; so that they were defeated by the *Israelites*, who, departing from *Masphath*, pursu'd them to a place which is below *Beschor*. From that time the *Philistines* came not into the Country of the *Israelites*, who recover'd the Towns those People had taken from them, from *Accaron*, or *Ekron*, to *Gath*.

Samuel continu'd governing the People of *Israel*, and was in great Authority as long as he liv'd; but he had appointed his Sons, *Joel* and *Abiah*, Judges over *Israel*, at *Beersheba*. They degenerating from him, and being corrupted with Bribes, gave unjust Judgments. The Elders of *Israel* assembling together, came to *Samuel* at *Ramatha*, and demanded a King of him. *Samuel* did all he could to dissuade them; but the People persisting in their Resolution to have a King to rule, and to lead them out against their Enemies, *Samuel* consulted the Lord, who order'd him to give them a King, as they desir'd. Thus the Government of *Israel* was chang'd from Judges to Kings; which happen'd about the Year of the World 2910, and before CHRIST 1094. The History of those Kings shall be the Subject of the following Chapters.



CHAP. XVII.

KINGS of the ISRAELITES.

SAUL.

THE *Israelites* being resolv'd to have a King, notwithstanding the Advice of *Samuel* to the contrary, that Prophet having receiv'd of God a Permission to give them one, dismiss'd the Elders, who came to propose it to him, to their several Homes, expecting God should shew him whom he had made choice of for their King. There was a Man of the Tribe of *Benjamin*, call'd *Kish*, who had a Son whose Name was *Saul*, a handsom Youth, and taller by the Head than other Men. *Kish's* Asses being gone astray, he sent his Son *Saul*, with a Servant, to seek them. As they were passing by the Town of *Suph*, after wandering about, without hearing any News of what he sought after, the Servant

said to his Master, *There is a Seer* (so they then call'd the Prophets) *in this Town, who may tell where the Asses are which we seek after.* Saul gave credit to his Servant; they went into the Town, and enquir'd for the Seer. God had the Day before given Samuel notice of Saul's coming, and declar'd to him he was the Person whom he had chosen to be King. Saul meeting there with Samuel, who was going up to a High Place to offer Sacrifice, ask'd him, where was the House of the Seer. Samuel, understanding again that he was the Person God had appointed to be King, answer'd, *I am the Seer, go up with me to this high Place; you shall dine with me to-day, and I will dismiss you to-morrow; as for the She-Asses which were lost three days ago, be not in pain for them, they are found again.* Then he assured him, that all the best things in *Israel* should be his. Samuel seated Saul and his Servant at Table, placing him above the other Guests. The next Day he conducted Saul back, and having caus'd him to send away his Servant, pour'd on his Head a small Viol of Oil, and told him, the Lord anointed him Prince over his People, and he should deliver them out of the hands of their Enemies. As a token that what he told him was true, he foretold several Particulars which would happen to him in his Return: That near Rachel's Tomb he should meet two Men, who would inform him that his Father's Asses were found again; that departing thence, he would meet three Men going to Bethel, one of 'em carrying three Kids, the second three Cakes of Bread, and the third a Bottle of Wine; and they would give him two parts thereof: and lastly, that when he came to the Mountain of God, where was a Garison of *Philistines*, he would meet a Company of Prophets going into the City, where the Spirit of God would fall upon him, and he should prophesy among them. He order'd him to come to *Gilgal*, and to expect him there in seven Days. All the Signs Samuel had foretold to Saul, happen'd as he had said. Samuel assembled the People at *Mizpeh*, and order'd Lots to be cast between all the

Tribes of *Israel*, to know from which of them the King was to be taken. The Lot fell on the Tribe of *Benjamin*, and having cast Lots again among the Families of *Benjamin*, it fell on the Family of *Metri*, and at last on *Saul* the Son of *Kish*. All the People own'd him for King. *Samuel* dismiss'd the Assembly to their own homes. *Saul* return'd to *Gibeah*, with part of the Army. Some however, not being pleas'd with the Choice, despis'd, and would not make Presents to him; which *Saul* wink'd at.

u The new King was not long without doing something memorable at the beginning of his Reign. *Nabash* King of the *Ammonites*, laying siege to *Jabesh* in the Country of *Gilead*, and refusing the Inhabitants tolerable Conditions, they sent to demand Aid of *Saul* at *Gibeah*. *Saul* sent the Messengers who came from *Jabesh* throughout all the Land of *Israel*, commanding all Men, on pain of Death, to come to the Relief of *Jabesh*. The *Israelites* obey'd, and there appear'd in a very short time an Army of 300000 *Israelites*, besides 30000 of the Tribe of *Judah*. w He divided this Army into three parts, fell upon the Camp of the *Ammonites* at Break of Day, and gave not over slaughtering of them till the Sun was in the Meridian, those that escap'd being scatter'd up and down. *Samuel*, after this Victory, order'd the People to come up to *Gilgal*, and there confirm'd *Saul's* Election. x That King kept together only 3000 Men, 2000 of which were with him at *Michmash*, and on the Mountain of *Bethel*, and his Son *Jonathan* had 1000 at *Gibeah*. *Jonathan*, with his Party, cut off the Garrison of the *Philistines* which was at *Geba*, which was as it were a Signal for both sides to prepare for War. Some of the *Israelites* assembled about *Saul* at *Gilgal*, and the *Philistines* rais'd a numerous Army, which encamp'd at *Michmash*. The *Israelites*, who were inferiour to them in number, being seiz'd with a Panick Fear, went for the most part and hid themselves among the Rocks, or pass'd over the *Jordan*. *Saul* having expected *Samuel* in seven Days at *Gilgal*, and perceiving all his Men left

^u 1 Sam. xi.

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^w 1b. v. 12.

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^x 1b. v. 14. c. xiii.

him

him by degrees, offer'd Sacrifice himself. *Samuel* coming, reprov'd, and told him the Crown should not continue in his Family for that Offence. *Saul* and *Samuel* were together at *Gibeah*, with only 600 Men ill arm'd; the *Philistines* having suffer'd no Smiths to live in the Land of *Israel*. The *Philistines* sent out three Parties from their Camp to pillage the Country. ^y *Jonathan* going at the same time into the Enemies Camp, with only his Arms-Bearer, slew many; which put them into such confusion, that they slaughter'd one another. This Success brought back the *Israelites* who had deserted. They attack'd their Enemies, routed and pursued them, from *Michmash* as far as *Aijalon*. ^z *Saul* carry'd on the War against the *Philistines*, the *Moabites*, the *Ammonites*, the *Edomites*, and the King of *Soba*. *Samuel* commanded him, in the Name of the Lord, to make War on the *Amalekites*, and utterly to destroy them. *Saul* march'd with an Army of 200000 Men to the City of *Amalek*, laid an Ambush along the River, and slew the *Amalekites* from *Hevilah* to *Sur*, which was opposite to *Egypt*; but he spar'd *Agag*, and permitted the People to save the best of the Enemies Cattel. The Lord gave notice to *Samuel*; who immediately repair'd to *Saul* at *Gilgal*. He reprimanded him for having sav'd the Cattel of the *Amalekites*; *Saul* excus'd himself, alledging it was done to offer them in Sacrifice to the Lord; but *Samuel* answer'd, that Obedience was better than Sacrifice. He would have left *Saul*, who held him, and by his Order caus'd King *Agag* to be cut in pieces. *Samuel* then return'd to *Ramatha*, and *Saul* to *Gibeah*; and from that time they never more saw each other: But *Samuel* bewailed *Saul*, because God had cast him off.

^a The Lord, who had already made it known to *Samuel*, that he had decreed that *Saul* and his Posterity should not be settled on the Throne of *Israel*, caus'd *Samuel* himself to anoint another King. He commanded him to take Oil in a Horn, and go to *Bethlehem*, under colour of offering Sacrifice there, to invite *Jesse* and

^y 1 Sam. xiv.^z Ib. xv.^a Ib. xv.

his Sons to the Feast of the Sacrifice, and to do as he should there direct him. *Samuel* coming to *Bethlehem*, the Elders of the City were surpriz'd, and coming out to meet him, ask'd, whether he came in a peaceable manner? He told them he did, and was come to offer Sacrifice to the Lord; bidding them be cleansed. *Jesse* and his seven Sons appear'd before *Samuel*, who cleansed them; but the Lord gave him to understand that it was none of those seven Sons whom he had chosen to be King. He ask'd of *Jesse*, whether he had not another Son: *Jesse* said he had a young one who kept Sheep. *Samuel* had him call'd, and pour'd on his Head the Oil he had brought to anoint him King. From that time the Spirit of the Lord was always on *David*, for that was the Name of *Jesse's* young Son. *Samuel* return'd to *Ramatha*.

That Anointing was kept secret; and ^b *David* was sent for to Court, to play on his Harp before *Saul*, when that Prince was troubled with the evil Spirit. *Saul* was very fond of him at first, and made him his Arms-Bearer.

^c It was not long before *David* gave Proofs of his Valour. The Armies of the *Israelites*, and of the *Philistines*, being in fight of one another; the first at *Shocoh* and *Azekah*, and the latter in the Vale of *Elah*, or the Turpentine-Tree, a mighty Man call'd *Goliath*, who was six Cubits and a Span high, which is near ten Foot, came out between the two Armies, and challeng'd any of the *Israelites* to single Combat. The *Philistine* made his Challenge forty Days successively, which no *Israelite* durst accept, till *David*, returning from his own Country, offer'd to engage him. *Saul* telling him he would not be able to withstand the *Philistine*, who was elder, stronger, and more inur'd to War than he; *David* answer'd, he had formerly kill'd a Lion and a Bear, which us'd to kill his Sheep, and would do the same by that *Philistine*. He would not wear Armour, but went against him with a Staff, a Sling, and some Stones. The *Philistine* advancing to kill him, *David* cast a Stone,

^b 1 Sam. xvi. 20, & seq.

^c Ib. xvii.

which hit him on the Forehead, and he fell. Then *David* ran in upon him, and cut off his Head with his own Sword. The Event of this Combat striking a Terror into the Army of the *Philistines*, they fled; the *Israelites* pursuing them as far as *Accaron*, and plundering their Camp. After this Action, ^d *Saul* gave *David* the Command of some Forces; and *Jonathan*, the King's Son, contracted extraordinary Friendship with him: But *Saul* was much offended, because at his Return from the War with the *Philistines*, the Women sang, *Saul has slain his thousands, and David his ten thousands*: And from that time he ne'er look'd on *David* with a good eye. One day, as *David* was playing on the Harp before him, he offer'd to strike him through the Body; however, standing in awe of him, because he was belov'd by the Officers, ^e he gave him the Command of 1000 Men, and sent him to make War on the *Philistines*: nay more, he offer'd to make him his Son-in-Law, upon condition he should kill 100 *Philistines*; believing that the desire of being the King's Son-in-Law, would expose him to some Danger that would occasion his Death. *David* was not daunted, but meeting 200 *Philistines*, he slew them; and *Saul* was oblig'd to give his Daughter *Michal*, by whom he was belov'd before. *David* still continu'd to gain great Advantages over the *Philistines*, which so heighten'd *Saul's* Jealousy, that he spoke to his Son *Jonathan*, and to his Officers, to put him to death. ^f *Jonathan* reconcil'd him to his Father; but *David* having gain'd another Victory over the *Philistines*, *Saul* would again have struck him through with his Spear, and having miss'd him, order'd he should be secur'd; but *Michal* contriv'd his Escape. *David* went away to *Samuel*, at *Ramatha*, and from thence with him to *Naioth* near *Ramatha*, where the Prophets dwelt. *Saul* sent People thither twice to seize him, who all fell a prophesying; and coming himself, he was seiz'd with the Spirit of Prophecy. ^g *David* finding himself persecuted by *Saul*, had recourse to his Friend *Jonathan*, who promis'd to

^d 1 Sam. xviii.^e Ib. v. 15.^f Ib. xix.^g Ib. xx.

do all that in him lay to appease his Father, and to give him notice, if he could not prevail. Accordingly he try'd to pacify the King; but perceiving by his Discourse, and the Language he gave him, that his Hatred was implacable, ^h he gave *David* notice of it, who went away to *Nob*, to the High Priest *Ahimelech*, where his People met him. The High Priest, having no other Provision, gave them of the Shew-Bread, whereof only the Priests were allow'd to eat. *David* demanded some Arms of him; *Ahimelech* said he had none but the Sword of *Goliath*, which was in the Tabernacle wrap'd up in a Cloth, behind the *Ephod*, but he might take it. *David* fled to *Achish*, the King of *Gath*. That Prince's Servants suspected him, and said to *Achish*, *is not this that David, who is as it were a King in his own Country, and of whom they sang, Saul has kill'd a thousand Philistines, and David has kill'd ten thousand?* *David*, startled at those Words, counterfeited himself mad; and *Achish* believing he was so, let him go. *David* departing from *Gath*, withdrew into the Cave of *Adullam*, whither his Brothers, and all his Father's House came unto him. ⁱ Such also as were in distress, overwhelm'd with Debts, or discontented, resorted to him, so that he gather'd 400 Men. He went thence to *Mizpeh*, in the Land of *Moab*, and pray'd the King of *Moab* to admit his Father and Mother into his Country, who continu'd there as long as *David* was in the strong Hold of *Mizpeh*; but by the advice of the Prophet *Gad*, he return'd to the Forest of *Hareib* in the Land of *Judah*.

When *Saul* heard that *David* was withdrawn, he upbraided his Officers, that none of them would revenge him on the Son of *Jesse*. One of them, call'd *Doeg*, an *Edomite*, said, He had seen him with the High Priest *Ahimelech*, who consulted the Lord for him, and gave him Bread and *Goliath's* Sword. ^k *Saul* sent for the High Priest *Ahimelech*, and all the Priests of his Family, and caus'd them to be slain by that *Doeg*. Eighty five Priests and *Levites* were kill'd by his Order, and the City *Nab* plunder'd. Only one Son of *Ahimelech*, call'd *Abiathar*,

^h 1 Sam. xxi.ⁱ Ib. xxii.^k Ib. v. 17, & seq.

escap'd that Slaughter, and fled to *David*, with whom he continu'd.

^l *David* was then in the Land of the Tribe of *Judah*. Being inform'd that the *Philistines* assaulted *Keilah*, he march'd against, routed them, and went into that City. *Saul* being told of it, sent Forces to besiege *Keilah*, and oblig'd the Inhabitants to deliver up *David*. He being told by the Lord that those People would deliver him up, withdrew into the Defart of *Zych*, and hid himself in a Forest. *Saul* being inform'd by the People where *David* was, went to seek him. *David* retir'd to the Defart of *Maon*. As *Saul* was pursuing, News was brought him, that the *Philistines* had made an Incurfion into the Country, which oblig'd him to march against them, and desist pursuing of *David*; but as soon as ever he had vanquish'd the *Philistines*, he return'd again to follow *David*, who was gone to *Engedi*. ^m He had 3000 Men with him, and was resolv'd to seek out *David* and his Men, even among the craggiest Rocks. By the way, being in need to ease himself, he went into a Cave where *David* and his Men were hid. They knew him; but *David* refusing to take his Life, only cut off a piece of his Garment. When *Saul* was gone out, *David* follow'd, and shew'd it had been in his power to kill him: but he would not do it, and therefore he persecuted him wrongfully. *Saul* reflecting on that Act of Generosity, own'd himself in the wrong, declar'd he did not question but that *David* would reign after him, and made him swear he would not extirpate his Race. Then *Saul* return'd home, and *David* with his Men retir'd to Places of more Safety.

ⁿ *Samuel* dy'd about this time, near the Year of the World 2950; was bury'd at *Ramatha*, and all the People of *Israel* assembled to bury him. *David* withdrew into the Defart of *Pharan*, sent to ask some Provisions of a rich Man call'd *Nabal*, who was in the Defart of *Maon*. *Nabal* refusing to give him any, *David* set forward with a design to plunder his House; but *Abigail*, Wife to *Nabal*, met and appeas'd him, bringing Provi-

^l 1 Sam. xxiii.

^m Ib. xxiv.

ⁿ Ib. xxv.

sions. *Nabal* hearing the Danger he had been in, was so terrify'd, that he dy'd within ten Days. When he was dead, *David* marry'd his Widow; he also took to Wife *Abinoam*, the Daughter of *Jezreel*; and *Saul*, on the other hand, gave his Daughter *Michal*, *David's* Wife, to *Phalti*, the Son of *Laiſh*, who was of *Gallim*.

° *Saul* did not give over persecuting *David*. The *Ziphites* telling *Saul* that *David* was hid in the Hill of *Hachilah*, he went and encamp'd there with 3000 Men. *David*, who was then in the Defart, discover'd *Saul's* Camp, and went into it, with *Abishai* the Son of *Zeruah*. They found *Saul* lain down, and asleep in his Tent, and all his Men fast asleep. *Abishai* advis'd *David* to kill'd him; but *David* would not lift his Hand against the Lord's anointed, and only took away the Spear and the Cruse of Water from his Bed's Head, and went his way. Then *David* got upon a Hill, and from thence call'd to *Abner*, the Captain of *Saul's* Guards, reproving him for taking so little care of their Sovereign, that his Spear and Cruse had been taken from his Bed's Head. *Saul*, being overcome by *David's* Generosity, return'd home; & but *David* fearing lest his Mind should change, and that sooner or later he might fall into his hands, withdrew with 600 Men to *Achish*, King of *Gath*, who gave him the Town of *Zikleg* to reside in. From that City he made Excursions against the *Amalekites*, brought back considerable Booty, and made *Achish* believe he had taken it from the *Israelites*.

¶ *Achish* being always at War with *Saul*, gather'd Forces to attack the *Israelites*, and encamp'd with them at *Sacan* or *Shunem*. On the other hand, *Saul* assembled all the Forces of *Israel*, and came to *Gilboa*, where seeing the Army of the *Philistines*, he was afraid. He enquir'd of the Lord, who answer'd him not, neither by Dreams, nor by the Priests, nor by Prophets: He had recourse to a Woman, said to have a familiar Spirit at *Endor*. *Saul* disguis'd himself, and came to her House at Night, with two Men; bid her consult her Familiar, and to shew him *Samuel*. The Woman seeing *Samuel*

° 1 Sam. xxvi.

¶ 1b. xxvii.

¶ 1b. xxviii.

appear, cry'd out, and said to *Saul*, *Why have you detain'd me, for you are Saul?* He ask'd what she had seen? She answer'd, She had seen a God rising out of the Earth. *Saul* enquir'd of *Samuel*, who foretold the Misfortunes which would befall him. *Saul* having eaten nothing at all that day, fainted away with Weakness and Fear. The Woman made him eat; he recover'd his Strength, and return'd to the Camp.

It is surprizing that this Witch could have the power of bringing back *Samuel's* Ghost. It is certain, she did it not by the Power of her Familiar. Some antient Authors think that the Ghost of *Samuel* did not really return; but that the Witch by sleight of Hand deluded the Eyes of *Saul*. It is more likely, that God made use of that Opportunity to shew *Saul* what would befall him, and therefore made the Ghost of *Samuel* appear. The Witch was herself frighted; and the truth of the Predictions proves it was God himself, who caus'd them to be made to *Saul*.

* *Achish* had engag'd *David* to go with him to his Army, and would have entrusted him to guard his own Person; but the Princes of the *Philistines*, fearing lest *David* might turn against them in the Battle, perswaded their King to dismiss him and his Men. † *David* return'd to *Ziklag*, and found that their Town had been taken, plunder'd and burnt by the *Amalekites*, who had carry'd away Captives his own and his Mens Wives, and their Children. *David* having consulted the Lord, pursu'd the *Amalekites*; and being inform'd by an *Egyptian* Slave where they were, when they least expected it, cut them all in pieces, and recover'd all the Captives, and the Booty they had taken. He return'd to *Ziklag*, and gave part of the Booty he had taken to the Elders of *Judah*, and to the Inhabitants of the Countries where he had resided.

‡ During that time *Saul* and the Army of the *Israelites*, which lay in the sight of the *Philistines*, came to a Battle; the *Israelites* were routed; a great number of them was slain on Mount *Gilboa*; amongst whom were *Saul's*

* 1 Sam. xxix

† Ib. xxx.

‡ Ib. xxxi.

Sons, *Jonathan*, *Abinadab*, and *Malchishua*. *Saul* finding himself wounded, bid his Armour-Bearer kill him; which he not daring to do, *Saul* fell on his own Sword; the Armour-Bearer did the like, and all about him were slaughter'd. The *Philistines* stripping the dead, found the Bodies of *Saul* and his three Sons; cut off *Saul's* Head, hung up his Armour in the Temple of *Ashtaroith*, and his Body on the Walls of *Bethshan*; but the Men of *Jabesh Gilead* stole away his and his Sons Bodies, and burnt them. " The News of *Saul's* Death was carry'd to *David* by an *Amalekite*, who boasted he had slain him; telling him also, that *Jonathan* was dead and the Army routed, *David* was very much griev'd, and put to death the *Amalekite*, who falsely said he had kill'd him, tho' at his own Request. *Saul* dy'd about the Year of the World 2950, 1054 before CHRIST, when he had reign'd forty Years.

CHAP. XVIII.

King DAVID.

AFTER the Death of *Saul* ^w, *David* went to the City of *Hebron*, by God's Command, to be proclaim'd King, and was receiv'd as such by the Tribe of *Judah*. On the other hand *Abner*, the Son of *Ner*, General of *Saul's* Army, proclaim'd *Ishbosheth*, the Son of *Saul*, who was own'd by all the other Tribes. The two Kings made War upon each other. *Abner*, General of *Ishbosheth's* Army, was defeated by *Joab*, who was *David's* General. *Asahel*, *Joab's* Brother, was slain by *Abner*, who there lost 360 Men, whereas only nineteen were kill'd on *David's* side. * The War continu'd for some Years, but *David's* Party still grew stronger, and *Ishbosheth's* weaker. At length *Ishbosheth* falling out with *Abner*, whom he accus'd of having lain with his Father's

^w 2 Sam. i.

^w Ib. ii.

^x Ib. iii.

Concubine, *Abner* treated with *David*, sent him his Wife *Michal*, went himself, and promis'd to make all the People of *Israel* declare for him. *Joab* being inform'd that *David* had confer'd with *Abner*, sent Messengers after, by whom he was brought back to *Hebron*, without *David*'s Knowledge, where he drew aside and murder'd him, to revenge the Death of his Brother *Asahel*. *David* publicly declar'd he had no hand in that Murder, that he abhor'd it, and that he was much concern'd at *Abner*'s Death.

^y *Abner*'s Death made a great Alteration in *Ishbosheth*'s Affairs. He and all his Party were dismay'd; yet he might have stood it out, had not two Captains of Robbers, who were in his Service, call'd *Baanah* and *Rheab*, murder'd him in his House as he lay asleep. They cut off his Head, and travelling all Night, presented it to *David*, who instead of rewarding them for their Treason, had them both put to death. After the Death of *Ishbosheth*, all the People own'd *David* for their King seven Years and a half after he had been anointed at *Hebron*. ^z Thither the Elders of all the Tribes came to him; they enter'd into a Covenant with him, and anointed him King over *Israel*. *David* was then thirty Years of Age; he reign'd forty in all; seven at *Hebron* over the Tribe of *Judah* only, and thirty three at *Jerusalem*, over all the People of *Israel*.

He began his Reign by taking the Fortrefs of *Sion*, which was the Citadel of *Jerusalem*, where the *Jebusites* had fortify'd themselves. He routed the *Philistines* in the Vale of *Astaroth*, and in that of ^a *Raphaim*, obtain'd several other Victories over them; subdu'd the *Moabites*, gave Battle to *Adarezer*, or *Hadadazer*, King of *Soboth*, took 1700 of his Horses, and 20000 of his Foot. The *Syrians* coming to the Assistance of *Adarezer*, *David* slew 22000 of them, put a Garrison into *Syria* of *Damascus*, and made all *Syria* Tributary. Returning from *Syria*, he slew 18000 Men in the Vale of the Salt-Pits, and brought ^b *Edom* into subjection. In acknowledgment for so many Successes, which were qw-

^y 2 Sam. iv.^z Ib. iii.^a Ib. viii.^b Ib. vi.

ing to the Protection of the Lord, he brought away the Ark, which was at *Gibeah*, in the House of *Abinadab*, to place it in *Jerusalem*; but by the way, *Oza*, or *Uzzah*, the Son of *Abinadab*, who was one of those that conducted it, laying his Hand upon the Ark, fell down dead upon the spot. That unhappy Accident made *David* afraid to carry the Ark to *Jerusalem*; but he left it in the House of *Obededom* at *Gath*, where it rested three Months. The Lord having blest *Obededom* and all his Family, because of the Ark, *David* caus'd it to be brought with great Pomp to *Jerusalem*, conducting it himself, clad in a Linen *Ephod*, and plac'd it in a House he had provided for that purpose, offering up to the Lord a great number of Cattle in Sacrifice. ^c He also resolv'd to build a Temple to place the Ark in, and consulted the Prophet *Nathan* about it, who approv'd of his Design; but the Lord commanded *Nathan* to acquaint *David*, it was not his Will that he should build the said Temple; for that it would be done by his Son, who was to succeed him.

^d *David* desiring to be inform'd whether any of *Saul's* Race were left, sent for *Ziba*, a Servant of *Saul*, who told him, there was a Son of *Jonathan*, call'd *Mephibosheth*, lame of his Legs, who liv'd at *Lodabar*, in the House of *Machir*, the Son of *Ammiel*. *David* sent for, and took him into his Protection, restor'd to him the Lands which belong'd to his Grandfather *Saul*, order'd he should dine at his own Table, and appointed *Ziba* his Steward. *Mephibosheth* had a Son, call'd *Micha*.

^e *David* had likewise other Enemies to deal with, besides those we have mention'd. The King of the *Ammonites*, with whom he was in Peace, dying, his Son *Hanun* succeeded him. *David* sent Ambassadors to condole with him upon his Father's Death; but *Hanun* being perswaded by his Courtiers, that *David* had only sent them as Spies, caus'd one side of their Beards to be shav'd, and one half of their Clothes to be cut off down to their Thighs, and sent them back in that Condition. The *Ammonites* being sensible they had affronted *David*,

^c 2 Sam. vii.^d Ib. ix.^e Ib. x.

and that he would not fail to take Revenge for that Insolence, rais'd at their own Cost 20000 Syrians, 1000 Men of the King of *Maacah*, and 12000 of *Ishteb*, and took the Field with those Forces. *David* sent all his Army against them, under the Command of *Joab* and his Brother *Abishai*. The former routed the Syrians, and the latter the *Ammonites*. The Syrians thus defeated, gather'd in a great number; their King *Hadarezer* brought the Syrians from beyond the River, and all their Troops were commanded by his General *Shobach*. *David* on his side assembled all the Forces of *Israel*, pass'd over *Jordan*, and came to *Kelam*. The Syrians gave him Battle, and he slew the Men of 700 Chariots, and 40000 Horse. *Shobach* the General was wounded, and dy'd upon the spot. The Kings of the Syrians, who came to the Assistance of *Hadarezer*, fled with 58000 Men. After this they concluded a Peace with *Israel*, and were subject to them; but the War continu'd with the *Ammonites*. The next Year *Joab* besieg'd *Rabbah*, a Town of those People; and when it was near being taken, he gave notice thereof to *David*, who was at *Jerusalem*, for him to come to the Army. The King of the *Ammonites* held out some time after, but the Town was at last enter'd, the King slain, the Country subdu'd, and all the *Ammonites* destroy'd.

So many Victories, one would think, should have gain'd *David* immense Glory. His Felicity would have been compleat, had he not sully'd his Reputation with an Action unbecoming a just Prince, into which he was drawn by his inordinate Passions. Whilst *Joab* was: the Siege of *Rabbah*, *David*, at *Jerusalem*, saw a beautiful Woman bathing her self on the top of her House; her Name was *Bathsheba*, the Daughter of *Eliam*, Wife to *Uriah* the *Hittite*. *David* fell in love, sent for, and lay with her. She conceiv'd, and acquainted him with it. The King, to save her Honour, order'd *Joab* to send *Uriah* the *Hittite* to him, which was done. When he came, *David*, after enquiring about the Army, bid him go home. *Uriah* pass'd the Night at the Gate of

the Palace, without going to his House. *David* being told of it, ask'd of him, why he did not go home. *Uriah* answer'd, *The Ark of the Lord, Israel and Judah live in Tents, Joab and the Servants of my Lord lie on the Ground; and shall I go home to eat, and drink, and lie with my Wife? By the Life and by the Health of the King, I will never do it.* *David* order'd *Uriah* to stay another Day, and he would dismiss him the next; seated him at his own Table, and made him drunk; However *Uriah* went not home to Bed, but lay among the King's Servants. The next Day *David* sent *Uriah* back to *Joab*, with a Letter, importing, that he should place *Uriah* at the head of a Party where the Service was hottest; and so order it, that he might be forsaken and kill'd. *Joab* plac'd *Uriah* where he knew the bravest of the Enemy were, who sallying, slew some of *David's* Men, and among them *Uriah* was left dead upon the spot. *Joab* sent to acquaint *David* with what had happen'd, ordering the Messenger, that when he had told the other particulars, he should add, that *Uriah* the *Hittite* had been killed. The Messenger did so, and the Death of *Uriah* made amends with *David* for the Disadvantage his Troops had. *Bathsheba* hearing of her Husband's Death, bewail'd him; and when the Mourning was over, & *David* brought her to his Palace and marry'd her. She brought forth a Son.

The Lord resolving to punish so wicked an Action, sent the Prophet *Nathan* to *David*, to upbraid him with his Crime, and let him know, he should be punish'd for it by those of his own House; and that as he had taken the Wife of a *Hittite*, and kill'd her Husband, his own Children should make War on him, and his Wives be taken away before his Face, and given to another. *David* owning his Fault, the Prophet told him, that God had put away his Sin, and he should not die, but that the Child he had by *Bathsheba* should not live. The Infant fell sick, *David* fasted and wept to incline the Lord to Mercy, however the Child dy'd the seventh day;

yet *David* had another Son by *Bathsheba*, who was call'd *Solomon*.

^h *David* had no Children by *Michal*, but he had by *Abigail*, by *Achenoam*, by *Bathsheba*, his other Wives, and by his Concubines. The eldest of his Children was *Amnon*, who ravish'd *Tamar*, his own Sister by the Father's side, and Sister to *Absalom* by Father and Mother. *Absalom*, to revenge the wrong *Amnon* had done his Sister, invited his Brothers to an Entertainment, and at the conclusion of it, caus'd *Amnon* to be kill'd by his Servants. *David* being very fond of his Son *Amnon*, was much concern'd at his Death, and would have punish'd *Absalom*, had he not fled to *Talmai*, the Son of *Ammihud*, King of *Geshur*, where he continu'd three Years; at the end whereof, ⁱ *Joab* perceiving that the King was appeas'd, dexterously obtain'd leave for him to return. That Prince was two Years at *Jerusalem*, without seeing the King his Father; but being at last restor'd to his Favour, he gain'd the Affections of the People by his Kindness to all those who had Business at Court; and then pretending to pay a Vow, went away to *Hebron*, and there caus'd himself to be proclaim'd King. ^k *David* being inform'd that all the People of *Israel* had own'd *Absalom* as King, departed *Jerusalem*, attended by a small number of People, sending back *Zadock* and *Abiathar*, who would have follow'd him, and carry'd the Ark with them; and leaving *Hushai* at *Jerusalem*, that he might give him an account of *Absalom*'s Designs, and disappoint the Counsels of *Achitophel*, *David*'s Counsellor, whom *Absalom* had gain'd to his Party.

^l *David* departed from *Jerusalem*, with his Company, in a great Consternation. When he was past the top of *Mount Olivet*, *Ziba*, *Mephibosheth*'s Servant came to meet him, bringing Provisions, and accusing his Master, that he slay'd at *Jerusalem* in hopes of being himself made King. *David* being come to *Bahurim*, a Town in the Tribe of *Benjamin*, met a Man of the House of *Saul*, call'd *Shimei*, who heap'd curses on him. *Abishai* would have kill'd him, but *David* did not consent. At length

^h 2 Sam. xiii.

ⁱ Ib. xiv.

^k Ib. xv.

^l Ib. xvi.

the King and all his People being much fatigu'd, enter'd *Bahurim*, and refresh'd themselves.

In the mean time *Absalom* entred into *Jerusalem*, attended by his Party, and by *Achitophel*. *Hushai* met him there, and offer'd his Service. *Absalom* order'd him and *Achitophel* to consult together what was best to be done. *Achitophel* advis'd *Absalom* to lie with his Father's Concubines in publick; to the end the People might stick the closer to him, when they perceiv'd there was no hope of any Reconciliation, after dishonouring his Father in such manner. Next he propos'd to him to take 12000 chosen Men to pursue *David* that very Night, and fall suddenly on his People, who could not but be quite fatigu'd, and in no posture of Defence; assuring him, he would easily defeat them, and take the King. ^m *Absalom* lik'd the Advice, but would first consult *Hushai*, who dissuaded him from it; saying, it was to be fear'd that those who were with *David*, being valiant Men, and desperate, might worst the Forces sent against them, which would discourage his whole Party; he therefore advis'd him, to gather all *Israel* from *Dan* to *Beersheba*, and then to fall upon *David* wheresoever he was. *Absalom* follow'd this Advice, *Hushai* gave notice of it to *Zadock* and *Abiathar*, bidding them haste away and advise *David* to pass over *Jordan* with all speed. They sent *Jonathan* and *Ahimaas* with this Message, who being known by the way, and pursu'd by *Absalom*'s People, hid themselves in a Well, and went on their Journey, when those who pursu'd them were return'd. They advis'd *David* to decamp and pass over *Jordan*, which he did at break of Day. *Achitophel* in Despair, because his Counsel had not been follow'd, went away to his House in the City *Gilo*, and hang'd himself

ⁿ The Consequence of this Civil War was, that *Absalom* gather'd a numerous Army, and gave the Command of it to *Amasa*, the Son of *Ithra*, who had marry'd *Abigail*, the Sister of *Zervia*, *Joab*'s Mother. He pass'd over *Jordan* with his Army, and encamp'd in the

^m 2 Sam. xvii.

ⁿ Ib. xvii, xviii.

Country of *Gilead*. *David*, on the other hand, divided his Army into three Bodies; the one commanded by *Joab*, another by his Brother *Abishai*, and the third by *Itraï* the *Gittite*. He would have been in the Battle himself, but his People hinder'd him, and therefore he staid in the City of *Mahanaim*, after charging all his Generals to spare the Life of *Absalom*. The Battle was fought in the Forest of *Ephraim*. *David's* Army made a great Slaughter of *Absalom's*, ° kill'd 20000 of them upon the spot, and routing the rest. *Absalom* hung by the Hair of the Head on an Oak; which being told *Joab* by a Soldier, he kil'd him, and immediately founded a Retreat, to spare the Blood of *Israel*. *David* was more concern'd for *Absalom's* Death, than pleas'd at the Victory; gave publick proofs of his Sorrow, and was hardly to be comforted. p After the Death of *Absalom* all the People soon return'd to their Duty; they recall'd *David*, who return'd to *Jerusalem*, pardon'd all those who had sided with *Absalom*, and even *Shimei*, who had curs'd him. He took *Amasa* into Favour; q but *Joab* growing jealous of the King's Kindness towards that General, stuck a Dagger into his Side, as he embrac'd him.

After *David's* Return, r *Sheba*, the Son of *Bithri*, of the Tribe of *Benjamin*, made the People of *Israel* revolt again. *Joab* besieg'd him in the City *Abel*. A Woman of that City agreed with *Joab*, that he should leave them in Peace, provided *Sheba* were deliver'd to him. s She perswaded the Inhabitants to chop off his Head and throw it to *Joab*, who immediately rais'd the Siege, every Man return'd home, and the Rebellion ceas'd.

In the remaining Part of his Reign, *David* was at War four several times with the *Philistines*, and was like, in the first of them, to have been himself kill'd by a *Philistine*, whom t *Abishai* slew, just as he was going to run *David* through. After that, *David* went no more into the Army; and the other three Battles were only

° 2 Sam. xviii. 6, 7, & seq.

p 1b. v. 30.

q 1b. xx. 10.

r 1b. v. 12, & seq.

s 1b. v. 22.

t 1b. xxi. 18, 19, & seq.

& seq.

remarkable for the killing of four Men of *Arapha* of a Gigantick Stature. Towards the latter end of his Reign there hapned a Famine, which lasted three Years. ^u He consulted the Lord thereupon, who told him, it was on account of *Saul's* having slain the *Gibeonites*. *David* sent for, and ask'd them, what satisfaction they demand-ed. They ask'd seven Persons of the Race of *Saul*, that they might hang them up unto the Lord. *David* spar'd *Mephibosheth*, the Son of *Jonathan*, who had been falsely accus'd by *Ziba*, as if he would have revolted against *David*; but he deliver'd up to the *Gibeonites*, *Armoni* and *Mephibosheth*, the Sons of *Rizpah*, one of *Saul's* Con-cubines, and five Sons of *Michal*, or rather *Merob*, *Saul's* Daughter, whom she had by *Adriel*, the Son of *Barzil-lai*; all whom the *Gibeonites* crucify'd. *Rizpah* slay'd by the Bodies, and hinder'd the Fowls of the Air and the Beasts from tearing them. *David* caus'd their Bones, and those of *Saul* and *Jonathan*, which were at *Jabesh-Gilead*, to be brought away and put into the Tomb of *Kish*, the Father of *Saul*, at *Zelad* in the Country of *Benjamin*.

^w *David* before his Death caus'd *Joab* to number the People of *Israel*; and there were found of *Israel* 800000 fit to bear Arms, and of *Judah* 500000: but that num-bing cost *David* and the People dear. The Lord, whom he had not consulted before he number'd them, sent the Prophet *Gad* to bid him chuse Famine, Pesti-lence, or War, as a Punishment for that Offence. *Da-vid* said, he had rather fall into the hands of God, than into those of Men. The Lord sent an Angel, who struck the People of *Israel* with a Plague, whereof 70000 dy'd in a short time. ^x The Angel was going to strike the People of *Jerusalem*, when God slay'd him by the Threshing-place of *Araunah* the *Jebusite*. *Gad* directed *David* to buy that Threshing-place, to erect an Altar there, and sacrifice on it Burnt-Offerings; he did so, God was appeas'd, and the Plague ceas'd.

^y *David* ended his Days soon after. He was seventy

^u 2 Sam. xxi. 1, & seq.

^w Ib. xxiv.

^x Ib. v. 17.

^y 1 Kings i.

Years of Age, and so weak, that he could not be kept warm. His Servants gave him a young Maiden, call'd *Abishag*, a *Shunamite*, to attend and cherish him at Night, lying by him; and he left her a Virgin. At his Death he declar'd his Son *Solomon* his Successor; but before his Death, *Adonijah*, the Son of *Haggith*, pretended to succeed his Father, as being eldest next to *Absalom*; he made him Chariots, kept Horsemen, and had fifty Men for his Guard. The King had not oppos'd it, and *Adonijah* was supported by *Joab* and by *Abiathar* the High-Priest; but *Zadok*, the other High-Priest, *Benaiah* the Son of *Jehoiada*, the Prophet *Nathan*, *Shimei*, *Rei* and the Army were not for him. However he presum'd to proclaim himself, even before his Father's Death, and invited all his Brothers (except *Solomon*) *Joab*, *Abiathar*, and his Father's Servants to a Feast, near the Fountain of *En-rogel*; but he did not invite *Nathan* nor *Benaiah*, nor the Officers of the Army. *Nathan* advis'd *Bathsheba* to repair to *David*, to acquaint him, that *Adonijah* caus'd himself to be proclaim'd King, unknown to him, and to put him in mind, that he had promis'd her Son *Solomon* should reign after him. Whilst she was talking to *David*, the Prophet came in and confirm'd what she said. *David* declar'd, he would have *Solomon* to succeed him; order'd the High-Priest *Zadock*, and *Benaiah* and *Nathan*, to mount *Solomon* on a Mule, to conduct him to *Gihon*; where *Zadock* and *Nathan* should anoint him King, then to sound the Trumpet, and to cry, *Long live King Solomon*: after which they should bring him back to sit on the Throne, that he might reign over *Israel* and *Judah*. This was immediately perform'd, the People of *Jerusalem* approv'd of the Choice, by their Acclamations and Shouts of Joy. *Adonijah*, hearing this News, fled or rather went and laid hold of the Horn of the Altar, and sent to beg his Life of his Brother *Solomon*, who promis'd no harm should be done him, provided he behav'd himself well. ² *Adonijah* came to him upon that Assurance, did Homage, and *Solomon* dismiss'd him to his own home. *Da-*

² 1 Kings ii.

vid finding himself near his End, gave *Solomon* his last Instructions, charg'd him to punish *Joab* and *Shimei*, and dy'd at the Age of seventy Years and a half, the forty first Year of his Reign, of the World 2990, and before CHRIST 1014. He was bury'd in that part of the City which he had taken from the *Jebusites*, from him call'd *The City of David*.



CHAP. XIX.

King SOLOMON.

SOLOMON, after having taken possession of his Father's Kingdom, soon establish'd himself in the Throne, by cutting off his Enemies. He put to death his Brother *Adonijah*, because he had persuaded *Bathsheba* to ask *Abishag* the *Shunamite*, for him to marry her. He banish'd the High-Priest *Abiathar* into his own Country, forbidding him to exercise the Priestly Function. *Joab* having taken Sanctuary in the Tabernacle of the Lord, at the foot of the Altar, and refusing to come out, he caus'd him to be slain in that place. He appointed *Benaiah* his General instead of *Joab*, and *Zadock* High-Priest in lieu of *Abiathar*. He commanded *Shimei* not to go out of *Jerusalem* upon pain of Death; and he transgressing that Precept, to go seek his Slaves who were fled to *Gath*, *Solomon* caus'd him to be put to death. ^b Having thus taken off his Enemies, he married the Daughter of *Pharaoh* King of *Egypt*; and above all things, ask'd of the Lord the Gift of Wisdom to govern his People. The Lord granted it, and promis'd to add to it Honour and Renown. He ador'd the true God, as his Father *David* had done, only he sacrificed and burnt Incense on the High-places, as at *Gibeon*, where he sacrificed a thousand *Bullocks* as a Burnt-Offering on the Altar which was at that place. It seems

^a 1 *Kings* ii. 23, & seq.

^b *Ib.* iii.

it was then lawful to offer Sacrifice on those places, because there was yet no Temple erected to the Name of the Lord. The Tabernacle and the Ark were then at *Jerusalem*, and *Solomon* made Burnt-Offerings and Peace-Offerings before the Ark.

This Prince came to the Crown with all good Dispositions to Wisdom and Religion. The Judgment he gave between two leud Women is a memorable Instance of his Wisdom, in the execution of Justice. These two Women living by themselves, in the same House and the same Chamber, had been each of them deliver'd of a Child, and one of the two Children had been overlaid. She who found the dead Child in her Bed accus'd the other, that she had taken away her living Child, and left the dead one in the place of it. The other stood in it, that the live Child was hers. *Solomon*, to find out the true Mother of the living Child, commanded it to be cut in two, and to give one half to each of them. Then the Woman, whose Child was living, said to the King, her Bowels being mov'd with Compassion, *My Lord, I beseech thee give her the Child alive, do not divide it.* The other, on the contrary, said, *Let it be neither mine nor thine, but let it be divided.* By this *Solomon* discover'd which was the true Mother, and order'd the Infant to be given to her, whose Compassion sufficiently shew'd that she was so. This wise Judgment gain'd him the Respect of his People, and the Reputation of his Wisdom spread so far, that People came from all Parts to consult him. * He gave other Instances of it in his Words, and in his Writings; for he compos'd three thousand Parables, five thousand Canticles, and some Treatises of Natural Philosophy.

These are sufficient Testimonies of his Wisdom and Knowledge. As to what concerns his Religion, there is no greater Mark of it, than the Care he took of building the Temple, and preserving and establishing in it the Worship of the true God, according to the Law of *Moses*.

* 1-Kings iv. 1.

^a The Foundations of this magnificent Building were laid in the fourth Year of his Reign, in the Month *Zif*, which answers to our *March*, 480 Years after the Children of *Israel* came out of *Egypt*, in the Year of the World 2993, before CHRIST 1012; and here we begin the fifth Age of the World. The Temple was not finish'd till the eleventh Year of *Solomon*, in the Month *Bul*, or *October*; so that it was seven Years building. I shall here give the Reader a short Description of that Structure.

It was sixty Cubits, that is, one hundred and five Foot long, twenty Cubits, or thirty five Foot broad, and thirty Cubits, or fifty two Foot high. It had a Porch twenty Cubits in Length, and ten in Breadth, running out before the Front of the Temple. He built about it on the outside three Stories, with Stairs to go up to them. Besides the Front-Gate, there was one in the Right side. The Roof was rais'd five Cubits. All the Timber-Work was of Cedar, which ^c *Hiram* King of *Tyre*, *Solomon's* Ally, furnish'd him with. The Walls were of square Stones, wainscotted with Cedar from the top to the bottom. The Sanctuary was separated from the rest of the Temple, by a Cedar-Partition adorn'd with Carving, which reach'd from the top to the bottom, and stood twenty Cubits from the end of the Structure. The inside of the Sanctuary was cover'd with Plates of Gold. The Ark stood in the midst of the Sanctuary. *Solomon* had made two Cherubims of Olive-Wood, cover'd with Gold, ten Cubits high, and their Wings five Cubits long; they stood upright, and stretch'd out their Wings; one Wing of each Cherubim touch'd the Wall, one on each Side, and the other two met in the midst of the Sanctuary, over the Ark. There were two Doors to go into the Sanctuary. The Porch was adorn'd with a Brass Pillar on each Side, eighteen Cubits high. In the Court he made a large round Brass Basin, five Cubits high, and of ten Cubits Diameter, which stood upon twelve Oxen of Brass, resting on ten Bases, each of which had four Wheels. This great

^a 1 Kings vi.

^c 1b. v.

Bafon was call'd, *A Sea*: Besides which there were ten Lavers of Brals four Cubits high, each standing on ten Bases. The same things were in the Temple as had been in the Tabernacle, the Ark, with the Propitiatory, and the Altar of Frankincense in the Sanctuary. The Altar for Sacrifice, which *Solomon* made, was larger than the old one, twenty Cubits long, twenty in Breadth, and ten in Height. The Table he made for the Shew-Bread was of Gold, and instead of one Candlestick he made five of Gold. The Censers, all the Vessels, and the Instruments for sacrificing, were of Gold; the Kettles, the Cauldrons, and the Basons of Brals. All the Work was made by one *Hiram*, a skilful Workman *Solomon* had brought from *Tyre*. ^f When the Temple was finish'd, all the Elders of *Israel*, the Princes of the Tribes, and the Heads of the Families of the Children of *Israel*, assembled at *Jerusalem* to convey the Ark of the Covenant into the Temple. The Priests carry'd it into the Sanctuary, and as soon as they were come out, a Cloud cover'd the Temple. *Solomon*, after a long Prayer, bless'd the People; Fire descended from Heaven, and consum'd the Burnt-Offerings. The Feast of the Dedication was kept seven Days successively, during which *Solomon* offer'd 22000 Oxen, and 120000 Sheep. This Solemnity was kept at the time of the *Feast of the Tabernacles*, in the Year of the World 3001, and before CHRIST 1003.

Solomon was no less magnificent in other things than in the building of the Temple. ^g He built stately Palaces, rebuilt several Cities, and fortified others. He fitted out a Fleet, and sent it by the way of the *Red Sea*, to bring Gold from the Country of *Ophir*, and from *Tharssis*; and he extended the Bounds of his Kingdom from the River *Euphrates*, to the Country of the *Philistines*, and to the Borders of *Egypt*. ^h The neighbouring Kings paid Tribute to him; he had a numerous Court and abundance of Horses; his Table was magnificently serv'd; he caus'd 200 large Bucklers to be made of Gold, and 200 small ones; had an ivory Throne co-

^f 1 Kings viii.^g Ib. vii.^h Ib. ix.

ver'd with Gold, with fix Steps to go up to it, and on the Sides of it were twelve little Lions. All his Vessels were of Gold; he receiv'd infinite Presents from his Neighbours, and had a great number of Chariots and Cavalry. In short, no Reign was ever more fortunate, more plentiful, nor more peaceable. ⁱ His Reputation was so much spread, even into remote Parts, that the Queen of *Sheba*, a Town of *Arabia Felix.*, came purposely to see him, and admir'd his Wisdom and his Grandeur.

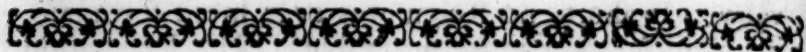
* *Solomon* with all his great and good Qualities, was led astray by Pleasures forbidden by the Law; for he took several strange Wives of the Countries of the *Moabites*, the *Ammonites*, the *Edomites*, the *Sidonians*, and the *Hittites*, contrary to the express Command of God; and had 700 Wives and 300 Concubines. Those Women deprav'd and seduc'd him to worship strange Gods; as *Astaroth* the Goddess of the *Sidonians*, *Moloch* the Idol of the *Ammonites*, and *Chamos* the God of the *Moabites*; and he built a Temple to the latter on the Hill that is opposite to *Jerusalem*. The Lord, as a Punishment for this his Sin, declar'd to him, that he would leave to his Son only one Tribe to reign over, and rais'd an Enemy against him; which was *Adad*, of the Race of the Kings of *Edom*, who having fled from *Joab*, when he ravag'd the Country of *Edom*, withdrew to *Pharaoh* King of *Egypt*, and marry'd his Sister *Japhnes*, returning into his own Country after the Death of *David*. *Solomon* had also another Enemy, which was *Razon* the Son of *Eliada*, who came from the Country of *Adarezer* King of *Soba*, and settled himself at *Damascus*. Lastly, *Jeroboam* the Son of *Nebat*, an *Ephrathite*, revolted from *Solomon*, and fled into *Egypt*, to *Shishak* King of that Country, where he continu'd till after the Death of *Solomon*. However, that Prince enjoy'd his Dominions peaceably, as the Lord had promis'd him; and it was not till after his Death that *Jeroboam* took ten Tribes from his Son *Rehoboam*, as God had threaten'd *Solomon*, ¹ and the Prophet *Ahijah* had foretold to *Jeroboam*. *Solomon* dy'd

¹ 1 Kings x.

* *Ib.* xi.

¹ *Ib.* v. 31.

when he had reign'd forty Years, in the Year of the World 3029, and before CHRIST 975, being fifty eight Years of Age.



CHAP. XX.

Kings of JUDAH and ISRAEL.

WE have already said, that *Solomon's* Kingdom was divided after his Death; which Division happen'd thus. ^m *Rehoboam*, the Son of *Solomon* by *Naama* the *Ammonite*, came to *Sichem*, where all the People were gather'd together to proclaim him King; but *Jeroboam*, who was return'd from *Egypt*, and the People of *Israel* ask'd *Rehoboam* to ease them of the heavy Yoke his Father had laid on them. *Rehoboam*, instead of answering them in a loving manner, as the old Men advis'd him, took the Counsel of the younger sort, and threaten'd to add to their Yoke. The People, incens'd at it, refus'd to submit to him, and ston'd the Overseer of the Taxes. *Rehoboam* was forc'd to fly to *Jerusalem*, and was own'd King only by the Inhabitants of the Cities of *Judah* and *Benjamin*. The other Tribes chose *Jeroboam* for their King, and from that time forwards the Country was divided into two Kingdoms, that of *Judah* and that of *Israel*. *Rehoboam* gather'd 120000 Men of *Judah* and *Benjamin*, to reduce all the Kingdom under his Obedience; but *Shemaiah*, the Man of God, prevented that Civil War which was breaking out, telling the People of *Judah* and *Benjamin*, it was God's Will that the Kingdom should be so divided, and commanded them in his Name, to return to their Homes, and not to begin a War. *Jeroboam* rebuilt *Sichem*, in the Tribe of *Ephraim*, and settled his abode there.

This Division of the Kingdom occasion'd also a Change in Religion. *Jeroboam* fearing lest the Kingdom

^m 1 Kings. xii.

might again submit to the House of *David*, if his Subjects went to offer Sacrifice at *Jerusalem*, as was prescrib'd by the Law, forbid them repairing thither, and erected two Altars, the one at *Bethel*, and the other at *Dan*, over which he plac'd Calves. Many of his Subjects went to worship at those Altars, and on the High Places, and he chose Priests of the Refuse of the People. He appointed a Festival on the 15th of the 8th Month, and went up himself on that Day to the Altar at *Bethel*, to offer Incense. ⁿ A Man of God, who came from *Judah*, foretold to him, that the said Altar should be one Day destroy'd by *Josiah*; and added, as a Proof of the truth of his Prediction, that it should be immediately rent. *Jeroboam* stretching out his Hand over the Altar, it wither'd, and the Altar split asunder. *Jeroboam* desired the Man of God to pray to the Lord that his Hand might be restor'd. The Man of God did so, and *Jeroboam* recover'd his Hand. He ask'd the Man of God to dine with him; but he answer'd, that God had forbid him either to eat or drink in that Country, and commanded him to return another way. However he suffer'd himself to be deluded by a Prophet who dwelt at *Bethel*, who ran after, and perswaded him to go eat at his House. ^o The Man of God was kill'd by a Lion, as he return'd home, for having disobey'd the Command of God.

All the People of the Kingdom of *Israel* did not forsake the Worship of the true God to adore Idols. There remain'd among the *Israelites* many Worshipers of the true God, who did not bow their Knees to *Baal*. There were also Prophets in *Israel*, and a number of People, who retain'd not only the exterior Shew, but the Fundamentals of the antient Religion. Abundance went to worship, and offer Sacrifice in the Temple of *Jerusalem*. In short, tho' several of the *Israelites* suffer'd themselves to be perverted, yet the main Body of the Nation always kept the Law, and preserv'd the antient Religion. ^p King *Jeroboam* himself respected the Prophets of the Tribe of *Juda*; and when his Son was sick, sent his

Wife to *Shiloh*, to consult the Prophet *Abijah*, who had foretold he should be King. That Prophet declar'd to her, that her Child should die, and all the House of *Jeroboam* should be destroy'd. The Prophecy was fulfill'd, and as soon as *Jeroboam's* Wife return'd, her Son dy'd.

That Division of the Kingdom into two Parts, weaken'd the Power of the *Jewish* People. As long as *Jeroboam* and *Rehoboam* liv'd, they made War on each other. The latter, in the fifth Year of his Reign, was invaded by *Shishak* King of *Egypt*, who enter'd *Jerusalem*, and plunder'd the Treasure of the Temple, and the Kings. He took away the Golden Bucklers *Solomon* had made, and *Rehoboam* made others of Brass in the place of them.

These two Kings, & *Rehoboam* and *Jeroboam*, follow'd the common Fate of all Princes, and died. *Rehoboam* reign'd seventeen Years, and his Son *Abijam* succeeded him. *Jeroboam* reign'd twenty two Years, leaving the Kingdom of *Israel* to his Son *Nadab*. *Abijam* reigning but three Years, his Son *Asha* succeeded him in the twentieth Year of *Jeroboam*. *Nadab* came to the Crown in the second Year of *Asha*. ^r *Baasa*, the Son of *Abia*, of the Tribe of *Issachar*, kill'd him, in the second Year of his Reign, near to *Gebbethon*, a Town of the *Philistines*, which *Nadab* was then besieging, and possess'd himself of the Kingdom. When got into the Throne, he put to death all that were of the House of *Jeroboam*, as the Prophet *Abijah* had foretold. ^s *Asha* and *Baasa* made War upon each other as long as they liv'd; the first of them reign'd forty one Years, and the latter twenty four. *Rehoboam* and *Abijam* were no better than the Kings of *Israel*. They also erected Altars, and set up Idols on the High Places, and under Trees: but *Asha* cleans'd *Jerusalem* from the Worship of Idols: However, he destroy'd not the Altars erected in honour of the true God on the High Places. He concluded an Alliance with *Benadad* King of *Syria*, with whose Assistance he took some Towns of the Kingdom of *Israel*, and

^r 1 Kings xv.^r 1b. v. 25.^s 1b. v. 16, & seq.

oblig'd

oblig'd *Baasa* to quit the Fortiess of *Rama*, which he was raising to hinder any from going into, or coming out of the Kingdom of *Judah*. He utterly destroy'd that Fortiess, and with the Materials design'd for it, fortify'd *Gibeah* in the Tribe of *Benjamin* and *Mispeh*. * As for *Baasa* King of *Israel*, the Prophet *Jehu* foretold to him, that forasmuch as he had follow'd the Impiety of *Jeroboam*, his House should also be destroy'd. He, provok'd at that Prediction, put *Jehu* to death.

It might seem by this Prediction that his Son was not to succeed him : and yet *Baasa* dying the 26th Year of *Asa* King of *Judah*, his Son *Ela* was put into his place; but the next Year *Zimri*, who commanded part of his Cavalry, kill'd him, seiz'd the Kingdom, and extirpated all the House of *Baasa*, without sparing any of his Kindred or Friends. But *Zimri* did not long enjoy the Fruits of his Treason : The Army of *Israel*, which was then at the Siege of *Gebbethon*, a Town of the *Philistines*, understanding that *Zimri* had slain *Ela*, chose for their King *Amri*, the General in the Camp. *Amri*, rising from before *Gebbethon*, march'd with the Army of *Israel*, and laid siege to *Tirzah*, then the Residence of the Kings of *Israel*. *Zimri* perceiving that the City was like to be taken, went into the Palace, where he burnt himself and his whole Family. Then were the People of *Israel* divided into two Factions ; the one half follow'd *Thebni* the Son of *Gineth*, and the other half *Amri*, but the latter had the better ; and *Thebni* dying, he became sole King in the thirty second Year of the Reign of *Asa* King of *Judah*. Six Years after his Son *Ahab* succeed-ed him, and reign'd twenty two Years over *Israel* and *Samaria*. This Man was not satisfy'd with following the Example of *Jeroboam*, the Son of *Nebat* ; but he marry'd *Jezabel* the Daughter of *Ethbaol* King of the *Sidonians*, and worship'd the God *Baal*, whose Idol he plac'd in the Temple he had built in *Samaria*. * The Lord, provok'd at his Impiety, sent the Prophet *Elijah* the *Tibshite*, to tell him, that the Heavens would send down neither Dew nor Rain for some Years. *Elijah*

* 1 Kings xvi.

* Ib, xvii.

having foretold that Calamity to *Ahab*, withdrew, and went to live near the Brook of *Cherith*, whither Crows brought him Food, and he drank the Water of the Brook. The Brook being dry'd up, because it had not rain'd upon the Earth, the Lord sent *Elijah* to *Sareptha*, a City of the *Sidonians*; entring into the which, he met a Widow, of whom he ask'd some Water to drink. As she was going for it, he call'd out to her to bring him a Morfel of Bread. The Widow answer'd, She had but a small handful of Flower, and a little Oil, and was come to fetch some Sticks, - to bake that Flower, that she and her Son might eat it for their last Meal. *Elijah* bid her not to fear, but to make him, of some of that Flower, a little Cake bak'd in the Embers, and bring it him; that she should afterwards make for her self and her Son, and that the Flower and the Oil should not fail, till the time when God should rain upon the Earth. The same was fulfill'd as the Prophet had foretold. He continu'd at that Woman's House, and her Son dying some time after, he rais'd him to Life.

The Heaven was thus shut up for two Years, which occasion'd a great Famine in the Country. w The third Year the Lord commanded *Elijah* to appear before *Ahab*, that the Drought might cease. At this time *Ahab*, and *Abdiah* the Overseer of his Household, went about every where to seek out Grass to maintain the Horses and Mules. *Abdiah*, who was a just Man, and had sav'd 100 Prophets whom *Jezabel* would have murder'd, met *Elijah*. The Prophet bid him go tell King *Ahab*, that he was come. *Abdiah* having regard to *Elijah*, would not deliver him up to *Ahab*, who had caus'd search to be made for him every where; and besides was afraid, lest when he had given an account of him, he might vanish; and then the King, inrag'd that he could not find the Prophet, might put him to death: he therefore would have excus'd himself from going on that Errand; but *Elijah* assuring him, that he would appear the same Day before *Ahab*, he went and told it to that Prince, who immediately came to meet *Elijah*, and upbraided

him with troubling of *Israel*. *Elijah* answer'd, he had not troubled *Israel*; but that the aforefaid Calamity had happen'd for their having forsaken the Law of the Lord, and follow'd *Baal*. He directed him to assemble the People of *Israel* about Mount *Carmel*, and to bring thither the 450 Prophets of *Baal*, and the 400 Prophets of the Groves, whom *Jezabel* fed at her Table. When the People were assembled, *Elijah* propos'd to *Baal's* Priests to have two Oxen brought, that they should lay one of them upon Wood, without putting any Fire under it, that he would do the like by his; that they should then call upon their Gods, and he would call upon the Name of the Lord; and that the Deity which should make it appear he had heard the Prayers, by consuming the Sacrifice with Fire, should be own'd as God. This was done accordingly; but *Baal's* Priests call'd upon their God to no purpose. When *Elijah* had allow'd them to call upon their God till Noon, he began to mock them, saying, Cry louder yet, perhaps your God *Baal* is talking to another, or is on his Journey, or at his Inn; or else perhaps he sleeps, and wants to be waked. It was to no purpose for them to cry, their God *Baal* was deaf. Then *Elijah* said to all the People, Come to me. He erected an Altar, laid the Oxen piece-meal on the Wood, pour'd Water on the Sacrifice, the Wood and the Altar three several times, to shew there was no Fire hid, and when the time of the Burnt-offering was come, he drew near and said, Lord God of Abraham, of Isaac, and of Jacob, shew this Day that thou art the God of *Israel*, that I am thy Servant, and that it is by thy command I do these things. Hear me, O Lord, hear me, that these People may understand, that thou art the Lord God, and that thou hast anew converted their Hearts. At this time the Fire of the Lord fell, and consum'd the Burnt-offering, the Wood and the Stones, the very Dust, and the Water in the Trench about the Altar. The People seeing this Miracle, own'd that the God of *Elijah* was the true God. *Elijah* order'd them to secure the Priests of *Baal*, and causing them to be conducted to the Brook of *Kishon*, had them all put to death. Then he foretold to *Ahab* that he heard the Noise of great Rain, he went up Mount *Carmel*, and

bid his Servant go look out towards the Sea. The Servant went seven Times, and the seventh brought him back word, that he saw a very little Cloud rising from the Sea. *Elijah* bid him go tell *Ahab* he should put the Horses to his Chariot, and make haste home, lest he should be taken in the Rain. The Sky was on a sudden all clouded. *Ahab* mounting his Chariot, went away to *Jezrael*; and *Elijah* having girt his Loins, and being strengthen'd by the Hand of the Lord, ran before *Ahab*. That Prince having told *Jezabel* what had happen'd, she resolv'd to kill *Elijah*, to revenge the Death of her Prophets. *Elijah* withdrew, and went away to *Beerseba* in *Judah*, from whence he sent back his Servant. He travel'd a day's Journey into the Desert, and sat down under a Juniper Tree; being spent, and uneasy, he desired to die, and fell asleep. An Angel wak'd him, and bid him eat Bread and drink Water, which he found by him. When he had eaten and drank, he travel'd forty Days, and then came to Mount *Horeb*. The Lord appear'd to him there, and commanded him to go anoint *Hazael* King of *Syria*, and *Jehu* the Son of *Namphs* King of *Israel*, and take *Elisha* the Son of *Saphat* of *Abelmula*, to be Prophet in his Place. To conclude, He assur'd him he had reserv'd to himself 7000 Men in *Israel*, who had not bow'd their Knees to *Baal*. *Elijah* departing from thence, met *Elisha*, who follow'd him.

y During that time the Kingdoms of *Israel* and *Judah* were not at peace. *Benhadad*, King of *Syria*, two Years successively invaded King *Ahab*. The first Year he was routed, and his Camp taken by the Servants of the Princes of *Israel*. Returning the second Year with a more numerous Army, he lost a great Battle, in which the *Israelites* slew 100000 *Syrians*. Those who escap'd fled to the City *Aphac*, where 27000 Men were crush'd to death by the falling of a Wall. *Benhadad*, who had hid himself in the City, surrender'd himself to *Ahab*, who gave him his Life, concluded a Peace, and dismiss'd him. A Prophet came to *Ahab*, and threaten'd he should be punish'd for having spar'd *Benhadad*.

² The End of *Ahab's* Reign was unhappy. That Prince set his Mind upon a Vineyard which was near his Palace, in the City of *Jezrael*, and belong'd to one *Naboth*, who would not part with it to him. *Ahab* being uneasy at it, his Wife *Jezabel* writ a Letter in his name to the Elders of *Jezrael*, commanding them to proclaim a Fast, to procure two false Witnesses to depose, that *Naboth* had blasphem'd against God and against the King, and to cause him to be ston'd. This was accordingly executed, and *Ahab* took possession of *Naboth's* Vineyard: but immediately *Elijah* came, by God's express command, to declare to him, that he should perish, with all his Race, and that *Jezabel* should be devour'd by Dogs in *Jezrael*. *Ahab*, terrify'd with those Threats, rent his Garments, put Sackcloth upon his Flesh, fasted, lay in Sackcloth, and humbled himself. God, in respect to his Repentance, told *Elijah*, the Evils he had threatned should not happen during the Reign of *Ahab*, but that they should light on his House in his Son's Reign. Three Years pass'd without any War between *Syria* and the Kingdom of *Israel*; * but the third Year *Jehosaphat*, King of *Judah*, coming to *Ahab*, the latter propos'd to him to go with him to the War against the King of *Syria*, to recover *Ramoth*, a City of *Gilead*. *Jehosaphat* would not go upon that Enterprize, without knowing the Will of the Lord. *Ahab* assembled his Prophets, who told him, the Lord would deliver up the City into his hands. *Jehosaphat* ask'd for some Prophet of the Lord; *Micaiah* was brought, who charg'd those Prophets with falshood, foretold that the Enterprize would be fatal to *Israel*, and advis'd the two Kings to live in Peace. *Ahab* refusing to give credit to his Words, caus'd him to be secured, till his Return. *Micaiah* told him, that if he return'd in Peace, it would be a Token that the Lord had not spoken to him. The two Kings march'd to besiege *Ramoth*, the City of *Gilead*; the King of *Syria* sent an Army against them, commanding his Officers to make all their Efforts upon the Person of the King of *Israel*: *Ahab* disguis'd himself, and *Jehosa-*

* 1 Kings xxi.

* 1b. xxii.

phat was attack'd; but the Enemy perceiving that he was not the King of *Israel*, press'd no farther on him. *Ahab* thought himself the safer for not being known; but an Arrow shot at random struck him through in his Chariot. The Fight continued the whole Day; in the Evening the Retreat was sounded, and King *Ahab* found dead. His Son *Ahaziah* succeeded him in the Throne, and in his Impiety.

Jehosaphat King of *Judah* began his Reign in *Jerusalem*, the fourth Year of the Reign of *Ahab* King of *Israel*; and was in the seventeenth Year of his Reign, when *Ahaziah* succeeded *Ahab*; and reign'd in all twenty five Years, but took his Son *Joram* for his Associate in the Throne.

^b *Ahaziah*, soon after his Accession to the Throne, fell out at a Window of his Palace of *Samaria*, and lay very ill. He sent to consult *Baalzebub*, the God of *Ekron*, to know whether he should recover. *Elijah* met the Persons he had sent to *Ekron*, and said to them, ^c *Is there no God in Israel, that you go to consult Baalzebub, the God of Ekron? Therefore thus saith the Lord to your Master, You shall not recover of your distemper, but shall certainly die.* The Messengers returning with that Account to *Ahaziah*, he understood by the Description they gave of the Man they had met, that it was *Elijah*. He presently sent a Captain with fifty Men to bring *Elijah* before him. The Captain coming towards him, he being on the Top of a Hill, said to him, *Man of God, come down.* *Elijah* answered, *If I am a Man of God, let fire come down from Heaven and destroy you with your fifty Men.* Immediately Fire fell from Heaven, and consum'd the Captain and the Men that were with him. The same happened to another Captain and fifty Men, *Ahaziah* sent a second time; but the third, speaking to the Prophet with more Respect, *Elijah* went before *Ahaziah*, and told him he should not recover of his Distemper. In short, he dy'd without Issue, at the beginning of the second Year of his Reign, and his Brother *Joram* succeeded him.

^b 2 Kings i.

^c Ib. v. 4.

^d The

^d The Prophet *Elijah*, who had a long time maintain'd and told the Truth to Kings with a generous Freedom, was at last taken up to Heaven in a fiery Chariot, after having pass'd the *Jordan* dry-shod afoot, with *Elisha*; having parted the Waters by striking them with his Cloke, which he let fall. *Elisha* took it up, and repass'd the *Jordan*, as he had pass'd it before. Being come to *Jericho*, he healed the Waters which were very unwholesome. He went thence to *Bethel*, where a Company of Boys follow'd him, scoffing and crying, *Come up, bald Pate! Come up, bald Pate!* *Elisha* curs'd them, and immediately two Bears rushing out of the Wood, tore them in pieces. *Elisha* went to Mount *Carmel*, and return'd thence to *Samaria*.

^e *Jehoram* King of *Israel*, follow'd the wicked Example of his Father *Ahab*, and his Brother *Ahaziah*; but he took away the Idols of *Baal*. He had War at the Beginning of his Reign: *Mesa*, King of *Moab*, paid *Ahab* a certain Tribute in Sheep, as had been agreed between them. After that King's Death, *Mesa* would not stand to the Contract made with him. ^f *Jehoram* calling to his assistance *Jehosaphat* King of *Judah*, and the King of *Edom*, they march'd against *Moab*, through the Desert of *Edom*. After a March of seven Days, the Army wanted Water, and they were all ready to perish. The three Kings went to *Elisha*, who order'd them to cut Trenches along the Chanel of the Brook, and they should be soon fill'd with Water, and told them that God would deliver *Moab* into their hands. The next Morning the Waters came on a sudden along by the way of *Edom*; the *Moabites*, who were come forward, saw that Water at a distance, which appear'd to them as red as Blood; they fancy'd that their Enemies had fallen out among themselves, and slaughter'd one another, and ran to their Camp to plunder it; but the *Israelites* fallying on a sudden, put to flight, pursu'd, and cut them in pieces, destroy'd their Cities, choak'd up their Wells, and ravag'd all their Country. Their Capital was invested, and part of the Walls beaten down with Stones they cast out of

^d 2 *Kings* ii.^e *Ib.* iii.^f *Ibid.*

Engines. The King of *Moab* made a Sally with seven hundred Men, to force the King of *Edom's* Quarters; and being repuls'd, took his eldest Son, who should have reign'd after him, and sacrific'd him on the Wall. The *Israelites* were struck with Horror at so barbarous an Action, and retiring immediately from the Lands of *Moab*, return'd into their own Country.

^g *Elisha* had succeeded *Elijah* in the Gift of Prophecy, and he also succeeded him in that of working Miracles. A Prophet's Widow complaining to him, that he had left her poor, and that the Creditor came to take her two Sons and make Slaves of them; *Elisha* ask'd, whether she had nothing in her House: she answer'd, only a little Oil. *Elisha* bid her borrow Vessels of her Neighbours, to shut her self up in her House, with her two Sons, and pour of that Oil into the Vessels, which would fill them all. It fell out accordingly; she sold part of the Oil to pay the Creditor, and had enough to live on besides. This was not the only Miracle *Elisha* wrought; he obtain'd a Son for a *Shunamite* Woman, in whose House he lodg'd, and he afterwards dying, rais'd him to Life again. A Famine happening at *Gilgal*, he sweetned the bitter Herbs that had been dress'd, that his Disciples might eat, and satisfy'd many Persons with a little Bread. He cur'd the Leprosy of *Naaman*, the King of *Syria's* General, ordering him to wash seven times in the River *Jordan*. ^h *Naaman* returning, after he was heal'd, to present *Elisha*, he refus'd his Gifts; but his Servant *Gazi*, unknown to him, ran after *Naaman*, and receiv'd of him two Talents in Silver, and two Garments. *Gazi* would have conceal'd it from his Master; but *Elisha* upbraided him with his Falshood, and told him *Naaman's* Leprosy should be upon him and his Posterity. *Gazi* was immediately struck with it, and withdrew from *Elisha*. This Prophet going towards the *Jordan* with the Sons of the Prophets, who were there cutting Wood, as one of them was felling a Tree, the Axe-Head fell into the Water. ⁱ *Elisha* seeing him concern'd, because he had borrow'd the Axe, bid him

^g 2 Kings iv.^h Ib. v.ⁱ Ib. vi.

shew the Place where the Iron fell. *Elisha* cut a Stick, cast it in there, and the Iron swam upon the Water. The King of *Syria*, who was at War with the King of *Israel*, advis'd with his Officers to lay an Ambush in a certain Place. *Elisha* gave notice of it to the King of *Israel*, who secur'd that Place. The King of *Syria* thought he had been betray'd; but one of his Officers telling him it was *Elisha*, who discover'd all the Secrets that were talk'd of in his Council, he sent Forces to seize him at *Dothan*, where he was. *Elisha* going out, pray'd to the Lord to strike them with Blindness, which was done; and he telling them, that was neither the Town nor the Place, but if they would follow him he would shew them the Man they look'd for, he led them into the midst of *Samaria*. The King of *Israel* ask'd, whether he should slay them? *Elisha* answer'd he should not, because he had not taken them; but advis'd to give them Meat and Drink, and to dismiss them.

The King of *Syria* was then at War with the King of *Israel*; which he wag'd against him so hotly, that he came and laid siege to *Samaria*. That City was reduc'd to such Distress by Famine, that an Ass's Head was sold for eighty Pieces of Silver, and Mothers did eat their own Children. * *Elisha* was in the Place, and advis'd the King not to surrender; but he in that desperate Condition would have kill'd him. *Elisha* sent him word, that the next Day a Measure of Meal should be sold for a Shekle at the Gate of *Samaria*, which happened accordingly; for the *Syrians* hearing a mighty Noise in their Camp, as it were of Chariots, Horses, and a numerous Army, believ'd the King of *Israel* had brought the Kings of the *Hittites* and the *Egyptians* to his Aid; and being seiz'd with a panick Fear, they fled in the Night, leaving their Camp. Four Lepers, who were at the City-Gate, not knowing where to bestow themselves, went to the Enemy's Camp, and finding it abandon'd, gave notice thereof to the Guards at the City-Gate. The King sent out to discover whether the *Syrians* did not lie in ambush, that they might fall upon the

* 2 Kings vii.

Israelites when they came out of their Camp. The Parties sent out brought word, that all the Ways were strew'd with Arms and Garments, which the *Syrians* had dropt as they fled. The People immediately rush'd out of the City, and plunder'd the *Syrian* Camp. It is remarkable, that *Elisha* having told one of the King's Servants, who would not give Credit to what he had foretold, that he should see the Plenty but not eat thereof, he was trod to Death by the Croud at the City-Gate.

^l *Benhadad*, King of *Syria*, after this Defeat falling sick, sent *Hazael* to consult *Elisha* whether he should recover; *Elisha* bid him assure the King he should, but at the same time told *Hazael*, the Lord had signify'd to him that the King should die, and that he should succeed him. *Hazael* return'd to the King of *Syria* (*Benhadad*) told him the Prophet declar'd he should recover; but two Days after he stifled him, and seiz'd the Crown.

Joram, King of *Judah*, reign'd eight Years in *Jerusalem*, and having marry'd *Ahab's* Daughter, follow'd the Example of the Kings of *Israel*. During his Reign *Edom* cast off the Yoke of *Judah*, and set up a King. *Joram*, being come to *Seira* with all his Chariots, fall'y'd out by Night upon the *Edomites*, who had beset him, and destroy'd their Army and Chariots. Yet from that time *Edom* shook off the Yoke of the Kings of *Judah*. At the same time the City of *Libnah* was set at liberty.

His Son *Ahaziah* succeeded *Joram*, in the twelfth Year of the Reign of *Joram*, the Son of *Ahab*, King of *Israel*. He was twenty two Years of Age when he came to the Crown, and reign'd but one Year; was in Alliance with *Joram* King of *Israel*, and march'd with him against *Hazael*, King of *Syria*, at *Ramoth-Gilead*. *Joram* was wounded in the Battle, by the *Syrians*; and return'd to *Jezrael* to be cur'd of his Wounds.

^m The time was come when *Ahab's* Family was to be extirpated, and *Jezabel* punish'd for her Wickedness. *Elisha* order'd one of the Sons of the Prophets to go to *Ramoth-Gilead*, and there to anoint *Jehu*, the Son of *Jehoshaphat*, the Son of *Nemsi*, King. *Jehu* was receiv'd as

King by those about him, and march'd towards *Jezebel*, where *Joram* lay ill, and whither *Ahaziah*, King of *Judah*, was come to see him. Those two Kings went out to meet *Jehu*, and found him in *Naboth's Field*. *Joram* perceiving that *Jehu* came in an hostile manner, he turn'd his Chariot and fled. *Jehu* at the same time bent his Bow, and shot him with an Arrow (between his Shoulders) which went through his Heart, and caus'd his Body to be cast out in *Naboth's Field*. *Ahaziah*, King of *Judah*, flying in like manner, was pursu'd by *Jehu's Men*, who wounded him in the way going up to *Gader*. He got away to *Mageddo*, where he died. *Jehu* went on to *Jezebel*. *Jezebel* hearing he was come, dress'd herself, and look'd out at the Window. *Jehu* going into her Palace, order'd her Eunuchs, who were in the same Room, to throw her out at the Window. The Wall was embur'd with her Blood, the Horses trod on her, and the Dogs devour'd her Body. ⁿ *Jehu* writ to those, who had the keeping of *Ahab's Children* at *Samaria*, to cut off their Heads, and send them to him. He also put to death all that remain'd of the Family of *Ahab* in *Israel*, the Great Men of his Court, all his Friends and Priests. In his way to *Samaria*, he met with the Brothers of *Ahaziah*, and slew them all. At *Samaria* he cut off all that remain'd of the House of *Ahab*, without sparing one. Then giving out he would worship *Baal*, he gather'd all his Priests and Ministers to offer Sacrifice in his Temple, where he kill'd them all, destroy'd *Baal's Temple*, and burnt his Image. Thus *Jehu* abolish'd the Worship of *Baal* in *Israel*; but he left *Jeroboam's* golden Calves, which were at *Bethel* and *Dan*. *Jehu* reign'd twenty eight Years over *Israel*, but was disturb'd with the Incurfions of the *Syrians*, who ravag'd his Kingdom, from the River *Jordan* to the Ocean, and ruin'd the Countries of *Gilead*, *Reuben*, *Gad*, and *Manasseh*. *Jehoahaz* his Son succeeded him.

° Whilst *Jehu* King of *Judah* reign'd over *Israel*, *Athaliah*, Mother to *Ahaziah*, hearing her Son was dead, murder'd all the Princes of the Blood Royal; but *Josa-*

beth, King *Joram's* Daughter, and Sister to *Abaziah*, fav'd *Joash*, Son to *Abaziah*, and kept him six Years conceal'd; *Athaliah* keeping Possession of the Kingdom during that time. The 7th Year, *Jehoiada*, the High-Priest, assembled the *Levites*, appointed Captains and Soldiers, shew'd them their King, and made them take an Oath of Fidelity to him. He gave them the Weapons which had been consecrated to God, and put into the Temple by King *David*; distributed them into three Bodies, the one to guard the Place where the King was, and the other two to guard the Gates of the Temple, ordering them to suffer no Person to go in. He set the Crown on the King's Head, and put the Book of the Law into his Hand; they proclaim'd him King, anointed him, and clapp'd their Hands, crying, *Long live the King*. *Athaliah* coming to the Temple, *Jehoiada* order'd her to be carry'd out and kill'd. Then he made a Covenant between the Lord, the King and the People, and between the King and the People. The Multitude entring into *Baul's* Temple, overthrew the Altars of that false God, and slew *Mathan* the Priest, before the Altar. P *Joash* was conducted to the Royal Palace, and put into possession of the Kingdom of *Judah*. He began his Reign at seven Years of Age, in the seventh Year of the Reign of *Jehu* King of *Israel*, and reign'd forty Years. He was a just and religious Prince, as long as *Jehoiada* rul'd him; restor'd the Worship of the true God, but did not destroy the Altars that were on the high Places; repair'd the Temple, and took the Silver which *Jehosaphat*, *Joram*, *Abaziah*, and himself had offer'd to the Temple, and all the Silver that was in the King's House, and sent it to *Hazael*, King of *Syria*, who threatned to come and besiege *Jerusalem*. After the Death of *Jehoiada*, the Princes of *Judah* prevail'd on *Joash* to forsake the Worship of God, and adore Idols. *Zachary*, the Son of *Jehoiada*, reproving him, they ston'd him in the Porch of the Temple. The next Year the Army of *Syria* march'd against *Joash*, and tho' not very numerous, enter'd the Country of *Judah* without Opposition, and even the City of *Jeru-*

salem, putting all the Princes to death. The Syrians treated *Joash* in the most ignominious manner, and left him in a poor Condition; his Servants, *Zabid* and *Jo-zaba*, conspir'd and murder'd him in his House at *Millo*. His Son *Amaziah* succeeded him, put to death the Servants who had slain his Father, routed 10000 *Edomites* in the Vale of the Salt-Pits, and took the Fortrefs of *Jethel* by Assault.

¶ *Jehoahaz*, the Son of *Jehu*, succeeded his Father in the 23^d Year of *Joash*, King of *Judah*, and reign'd seventeen Years. In his time, *Hazael* King of *Syria* made War in cruel manner upon *Israel*. *Jehoahaz* had but fifty Horsemen, ten Chariots, and 10000 Foot left him; the rest were routed, or cut in pieces by the Kings of *Syria*, and several Towns taken. His Son *Joash* was more fortunate, tho' not more religious. He thrice defeated *Benhadad*, King of *Syria*, *Hazael's* Son, and recover'd the Towns *Hazael* had taken during the War. *Amaziah*, King of *Judah*, declaring War against him, *Joash* defeated his Army near *Bethsames*, took him Prisoner, enter'd *Jerusalem* at the Breach he had made in the Walls, carry'd away all the Gold and Silver, and all the Vessels that could be found in the House of the Lord, and in the King's Treasures. Returning to *Samaria* with Hostages, he died there, leaving his Son *Jeroboam* II. in his place. *Amaziah* reign'd fifteen Years after in *Judah*, and was then slain at *Lachis* by some Inhabitants of *Jerusalem*, who had conspir'd against him. His Son *Azariah*, otherwise call'd *Oziah*, ascended the Throne. *Jeroboam*, who had succeeded *Joash* in the Kingdom of *Israel*, conquer'd all the Country again, and restor'd the antient Boundaries of the Kingdom, from *Emath* to the Sea of the Desert.

The Reign of *Azariah*, (or *Oziah*, or *Uzziah*) King of *Jerusalem*, was very long. ¶ He reign'd fifty two Years, maintain'd the Worship of the true God, and was a religious Prince, made War on the *Philistines*, threw down the Walls of *Gath*, of *Jabnes*, and of *Azoth*, and built Towns at *Azoth*, and in the Country of the

¶ 2 Kings xiii, xiv.

¶ 1b. xiv.

Philistines.

Philistines. He was also successful against the *Arabs* and the *Ammonites*, made himself dreadful to his Neighbours, built Towers on the Walls of *Jerusalem*, and had always a standing Army of above 300000 Men, well accouter'd. * This mighty Power puff'd him up, and he would needs offer Incense in the Temple of the Lord, at the Altar of Incense. *Azariah*, the High-Priest, attended by twenty four other Priests, told him, that was not lawful; but the King holding the Censer in his hand, threatned them. He was immediately struck with a Leprosy, and oblig'd to depart the Temple in a shameful manner: He continu'd a Leper as long as he liv'd, and liv'd in a House apart; his Son *Joaathan* govern'd his House, and administred Justice to the People.

† To return to the History of the Kingdom of *Israel*, it's Government began to decline. *Zachariah*, the Son of *Jeroboam*, and last of the Race of *Jehu*, who succeeded his Father in the thirty eighth Year of the Reign of *Azariah* King of *Judah*, was at the end of six Months slain by *Shallum*, the Son of *Jabesh*; who continu'd in the Throne but one Month, being soon after disposse's'd and kill'd by *Menahem*, the Son of *Gadi*, of *Tirzah*. This Prince took the Town of *Tiphsah*, which had refus'd to open the Gates to him, slew all the Inhabitants, and destroy'd the Country about it, as far as *Tirzah*. *Pul*, King of the *Assyrians*, coming then into the Land of *Israel*, *Menahem* gave him 1000 Talents in Silver, that he might assist and support him in his Throne. *Pul*, having settled him, went away. *Menahem* reign'd ten Years, and was succeeded by *Pekahiah* in the 50th Year of the Reign of *Azariah*, King of *Judah*. At the end of two Years, *Pekah*, the Son of *Remaliah*, General of *Pekahiah*'s Army, attack'd him at *Samaria*, in the Tower of the Royal Palace, with *Argob*, and *Arieh*, and fifty Men of the *Gileadites*, kill'd him, and took possession of the Throne, which he held twenty Years. During his Reign, *Tiglathpileser*, King of *Assyria*, came into the Land of *Israel*, and took *Ijon*, and *Abelbeth-*

maachal, and *Janoah*, and *Kedesh*, and *Kazor*, and *Gilead*, and *Galilee*, and all the Land of *Naphtali*, and carry'd away all the Inhabitants into *Affyria*. *Elian* calls this King of *Affyria*, *Tilgamus*. This happen'd about the Year of the World 3250, 754 before CHRIST. *Hosea*, the Son of *Elah*, made a Conspiracy against *Pekah*, kill'd him, and reigned in his stead.

^u *Joathan*, the Son of *Oziah*, King of *Judah*, began his Reign in the second Year of *Pekah*, King of *Israel*, was twenty five Years of Age when he came to the Crown, and reign'd sixteen Years. He had War with *Rezin* King of *Syria*, and with *Pekah* King of *Israel*; and made War with the *Ammonites*, whom he defeated, and oblig'd to pay him Tribute, built a Gate to the Temple, other Structures upon Mount *Ophel*, several Cities on the Mountains of *Judah*, and Castles and Towers in the Woods. He was a powerful, just, and religious Prince. ^w His Son *Abaz* succeeded him, was twenty Years of Age when he came to the Crown, and reign'd sixteen Years in *Jerusalem*. This King degenerated from the Piety of his Father and his Grandfather, burnt Incense in the Vale of *Behennon*, and consecrated his Children, passing them through Fire, according to the Superstition of the *Canaanites*, and sacrific'd on the high Places. God deliver'd him into the hands of *Rezin* King of *Syria*, who defeated him, and ravag'd his Dominions. Then that King laid siege to *Jerusalem*, together with *Pekah*, King of *Israel*, but could not take the City. However, *Rezin* recover'd *Elam*, which the *Edomites* went and inhabited, and carry'd away a great Booty to *Damascus*. *Pekah*, on his side, cut in pieces 120000 Men. At the same time, *Zechri*, a powerful Man of *Ephraim*, slew *Maasiah*, the King's Son, together with the great Master of the King's Household, and *Elkanah*, who was next the King. The *Israelites* had taken 200000 Men more of *Judah* Prisoners; but upon the Reproof of the Prophet *Oded*, they sent them all back, with the Booty they had brought away. The *Philistines* also broke into the Kingdom of *Judah*, took

^u 2 Kings xv. 32.

^w Ib. xvi.

a great Booty, and burnt several Towns. *Abaz*, in this Distress, had recourse to *Tiglathpileser*, King of the *Assyrians*, pray'd he would come to his assistance, and sent him all the Gold and Silver there was in the Temple, and in the Royal Treasury. *Tiglathpileser* came to *Damascus*, destroy'd the City, and carry'd away the Inhabitants to *Circene*, killing King *Rezin*. *Abaz* went to meet him at *Damascus*, and having seen the Altar there sent the Model of it to *Uriah*, for him to make such another at *Jerusalem*. *Uriah* did as *Abaz* had commanded, and he came to offer Sacrifice on that Altar, removing to it part of the Vessels which were in the Temple of *Jerusalem*, the Gates whereof he had shut up.

* The Kingdom of *Israel* still subsisted: but *Hosea*, who had possess'd himself of it in the 12th Year of King *Abaz*, was brought under Subjection to *Salmanazar*, King of *Assyria*, and paid him Tribute; but *Salmanazar* discovering that *Hosea* had thoughts of revolting, and had sent Embassadors to the King of *Egypt*, to assist him in easing himself of the yearly Tribute paid, besieg'd and took him Prisoner in *Samaria*, transporting all the *Israelites* into the Country of the *Assyrians*, assigning them their dwelling in *Hala* and in *Chabor*, Cities of the *Medes*, near the River *Gezan*. He sent into their Country Inhabitants from *Babylon*, *Cuthah*, *Anah*, *Emoth* and *Sepharnaim*, whom he settled in the Cities of *Samaria*. This happen'd in the ninth Year of the Reign of *Hosea*, of the World 3283, and before CHRIST 721. These Nations brought along with them the Religion of their own Countries; but when they began to be settled in the Country, because they did not worship the Lord they were devoured by Lions. They attributing this Scourge to their not adoring the God of the Country in such manner as he would be worshipped, sent for one of the Priests of the *Israelites*, who dwelt at *Bethel*, and taught them how to worship the Lord. Thus there came among them a Mixture of the Worship of the true God and of the false Deities; they at the same time

* 2 Kings xvii.

serv'd the true God and their own Idols. This was the Original of the *Samaritans*.

y The Kingdom of *Judah* was not destroy'd at the same time. It continued several Years after, and was govern'd at that time by *Hezekiah* the Son of *Abaz*, who had begun his Reign in the third Year of *Hosea*, and reign'd twenty nine Years. He was a religious Prince, who permitted no other Worship, throughout his Dominions, but that of the true God, as it had been appointed by the Law. The very first Month of the first Year of his Reign, he caus'd the Gates of the Temple to be opened, and repaired it. He order'd the Priests and the *Levites* to cleanse it, and to put all things into order. When it was cleans'd, he caus'd the Priests to offer Sacrifices, and the *Levites* to sing the Praises of God. He caus'd the Passover to be kept at *Jerusalem*, upon the second Month, because it could not be done the first, and invited to it the *Israelites* of the other Tribes. In fine, he restor'd the antient Worship, that had been used in the Temple, in all its Solemnity; and not only destroy'd the Altars of the false Gods, but even the High Places, and the Groves whither the People went to worship; and broke in pieces the Serpent of Brass, which *Moses* had made, because the Children of *Israel* had offer'd Sacrifice to it till that time. His Piety was rewarded with a prosperous Reign. *Salmannassar*, after taking *Samaria*, had not attack'd the Kingdom of *Judah*; but in the fourteenth Year of the Reign of *Hezekiah*, *Sennacherib* King of the *Assyrians* assaulted and took all the strong Cities of *Juda*. *Hezekiah* went to meet him at *Lachis*, and agreed to give him 300 Talents of Silver and 30 of Gold, to purchase a Peace. *Sennacherib* not so satisfied, sent *Rabsaces* and two other Commanders to *Jerusalem*, to *Hezekiah* and the Citizens, to threaten that he would take the City and transplant them elsewhere. z *Hezekiah* had recourse to the Lord, and consulted the Prophet *Isaiah*, the Son of *Amos*, who assur'd him, that God would deliver him from the Army of *Sennacherib*. That Prince was come before

1 2 *Kings* xviii.

2 *Ib.* xix.

Lachis, and laid siege to *Lobna*; when he heard the News, that *Tharacha* King of *Egypt* had taken the Field, to give him Battle. He resolv'd to march in Person against that King, and sent his Embassadors before, with a threatening Letter. *Hezekiah* directed his Prayers to God, and *Isaiah* gave Assurance that the Lord had heard them; that the King of the *Affyrians* should not attack *Jerusalem*, but should return without attacking of it. That same Night, the Angel of the Lord came into the Camp of *Sennacherib*, and slew 180000 Men. *Sennacherib*, the next Day seeing such a Slaughter, return'd into his own Country, and staid at *Nineve*, where he was murder'd by his Sons *Achimelec* and *Saraiah*, who run him through, as he was worshipping his God *Nef-roch* in the Temple. When they had so done, they fled into *Armenia*, and his Son *Affaradon* reign'd in his stead. ^a *Hezekiah* fell sick in the fourteenth Year of his Reign. *Isaiah* came from God to tell him, to order his Affairs, for he should die. *Hezekiah* turning his Face to the Wall, pray'd to the Lord, who heard him, and sent back *Isaiah* to tell him, that God had added fifteen Years to his Life; in token whereof, he caus'd the Shadow on the Sun-Dial to go back fifteen Degrees. *Isaiah* order'd Figs to be brought, laid them on the King's Ulcer, and he was heal'd. At that time *Berodach Baladan*, King of the *Babylonians*, sent Embassadors to *Hezekiah*, with Letters and Presents, to congratulate his Recovery. He shew'd them all the Wealth of his Palace. *Isaiah* reprov'd him, and foretold the Day would come, when all the Treasures he had gather'd, and his Children also, should be carry'd away to *Babylon*.

The Successor of *Hezekiah* was his Son ^b *Manasseh*, who was but twelve Years of Age when *Hezekiah* dy'd. His Reign was long, but unfortunate. It lasted fifty five Years; he ador'd Idols, and the Host of Heaven; restor'd the High Places; erected Altars to *Baal*, set up an Idol in the Temple; made his Son pass through Fire, and made use of Diviners, Enchanters, and those who said they had familiar Spirits. He was cruel, and shed

^a 2 Kings xx.^b Ib. xxi.

much innocent Blood in *Jerusalem*. God punish'd him for these Sins; the Princes of the King of *Assyria's* Army took, fetter'd, and carry'd him away to *Babylon*. *Mennasseh* in this Distress came to himself, begg'd Pardon of the Lord, who heard his Prayer, brought him back to *Jerusalem*, and restor'd his Kingdom. He repented of the Evil he had done; put away the strange Gods, and the Idol he had plac'd in the Temple; restor'd the Altar of the Lord, and the Worship of the true God; and built a very high Wall, to enclose Mount *Sion*, in the City. His Son and Successor *Amon*, follow'd the ill Example his Father had set at the beginning of his Reign; but reign'd himself only two Years, and was killed by his own Servants. The People put to death those who had conspir'd against him, and enthron'd *Josiah* his Son. ^c This Prince, who was but eight Years of Age when he came to the Crown, was full of Piety; he not only destroy'd the Idols and Altars of *Baal*, but also the Altar at *Bethel*, and those that were on the high Places, with all other things which tended to Idolatry. He cleans'd and repair'd the Temple, in which was found a Book of the Law (very likely it was *Deuteronomy*) which he caus'd to be read to all the People. The Prophetess *Huldah* told him, that the Evils threatened in that Book would soon fall upon the House of *Judah*; but that he should die a King. He kept the Passover, and restor'd the Worship of the Temple, in that Solemnity.

This pious and wise Prince reign'd thirty one Years, and was kill'd in the Army. At that time *Pharaoh Nechoh*, King of *Egypt*, making War on the King of *Assyria*, went to attack *Cherchamis*, on the River *Euphrates*. *Josiah* march'd with his Army to obstruct his Passage. *Nechoh* sent him word, he had no Design against him; yet ^d *Josiah* would not withdraw, but advancing to *Megiddo*, where the Battle was fought, he was wounded in the Action, and carry'd back dead to *Jerusalem*. His Son *Jehoahaz* was set up in his place, but reign'd only three Months; for *Pharaoh Nechoh* took him at *Riblah*,

^c 2 *Kings* xxii.

^d *Id.* xxiii.

loaded him with Irons, and carry'd him away to *Egypt*, where he dy'd. He oblig'd the Country to give him 100 Talents of Silver and one of Gold, and set up *E-liakim*, the Son of *Josiah*, and elder Brother to *Jehoa-haz*, calling him *Jehoiakim*. This Man at first paid Tribute to the King of *Egypt*. Afterwards *Nebuchadnezzar*, the Son of *Nebopalasser* King of *Babylon*, being by his Father associated in the Throne, and having gather'd a mighty Army, attack'd that of *Nechoh*, near *Cherchamis*, on the *Euphrates*, and routed it, in the fourth Year of the Reign of *Jehoiakim*, which was 601 before CHRIST. He recover'd all *Syria* and *Palestine*, as far as *Pelusium*; took *Jerusalem*, carry'd away Part of the Treasure and holy Vessels, made *Jehoiakim* Prisoner; and as some believe, sent him away to *Babylon*, or else kept him some time, in order to it. However that was, he restor'd him before his Return to *Babylon*, on condition that he should be subject to him. *Jehoiakim* continu'd submissive to *Nebuchadnezzar* three Years, but the fourth Year refus'd to obey him. *Nebuchadnezzar* caus'd him to be attack'd by some *Chaldean* Troops, join'd by the *Syrians*, the *Moabites*, and the *Ammonites*. This War lasted some time; for *Jehoiakim* revolted in the eighth Year of his Reign, and perish'd in the eleventh, being taken and kill'd by the Forces of *Nebuchadnezzar*. *Jehoiakim*, or *Jeconiah*, the Son of *Jehoiakim*, succeeded him, and reign'd but three Months; for *Nebuchadnezzar*'s Forces laid siege to *Jerusalem*, and he coming thither in Person, *Jehoiakim* went out of the City, and surrender'd himself to him, with all his Family. That King carry'd away to *Babylon* all the Treasures and Vessels of the King's House and of the Temple, as also the Prime Men of *Jerusalem*, the Officers and Soldiers, the most considerable Handicrafts, leaving only the meanest of the People at *Jerusalem*. ^e He appointed *Mattaniah* King over them, calling him *Zedekiah*. This King revolting in the ninth Year of his Reign, *Nebuchadnezzar* came with his whole Army, and laid siege to *Jerusalem*. The Siege lasted two Years. *Aprizes* or *Vaphres*, King

^e 2 Kings xxiv.^f 2b. xxv.

of *Egypt*, came to the Relief of it; but he being vanquish'd, and the City reduc'd to Extremity, *Zedekiah* fled in the Night with Forces. The Army of the *Chaldeans* pursu'd, and took him in the Plain of *Jericho*, all the Men that were with him dispersing. *Zedekiah* was conducted to *Riblah*, where King *Nebuchadnezzar* caus'd his Children to be slain before his face, put out his Eyes, and sent him loaded with Irons to *Babylon*. After that *Nabuzardan*, General of *Nebuchadnezzar's* Army, entering *Jerusalem*, on the seventh Day of the fifth Month (being the twenty fourth of *August*) two Days after, burnt the Temple and the King's Palace. Then he threw down the City Walls, and carry'd away all the People to *Babylon*, with all the Goods that had before been left in *Jerusalem*. The High-Priest *Zemeiah*, and some of *Zedekiah's* Servants were put to death at *Riblah*. *Nebuchadnezzar* gave the Command over some that remain'd to *Jedaliah*, who promis'd they should live in peace, if they would continue in subjection to the King of *Babylon*; but seven Months after, *Ishmael*, the Son of *Nethaniah*, came to *Mizpath*, with 10000 Men, and slew him. Then all the remainder of the *Jews* fearing the *Chaldeans*, fled into *Egypt*. *Jerusalem* was taken, the Temple burnt, the City destroy'd, and the People led Captives into *Babylon*, in the Year of the World 3416, before CHRIST 588. However, the seventy Years of the Captivity are not to be reckon'd from that time, but from the first Captivity in the Reign of *Jehoiakim*, in the Year of the World 3398, and before CHRIST 606.

The History which I have related concerning the State of the *Jews* from *Moses* to the Captivity, is taken from authentick Books. The settling of the People of *Israel* in the *Land of Promise*, is related in the Book which bears the Name of *Joshua*, either because he was the Author of it, or because it contains his History. There is no question to be made but that it is antient, and compos'd either at that very time, or soon after, upon such Memoirs as were preserv'd of it. The History of the Judges is contain'd in the Book call'd, *The Book of Judges*, writ before the Reign of King *David*, because the

the *Jebusites* still dwelt in *Jerusalem*, when the Author writ it. The following History is to be seen at large in the four Books of *Kings*, and more briefly in the two call'd *Paralipomena*, or the *Chronicles*.

But besides these general Histories, we have also some Accounts of particular Passages, with the *Psalms* of *David*, the Books of *Solomon*, and the Works of the Prophets. Of these I shall treat in the following Chapters.



CHAP. XXI.

The History of JOB.

WE have hitherto brought down the History of the *Jewish* Nation from *Moses* their Law-giver till their Captivity: it is now requisite to treat of some other particular Histories mention'd in the Books of Holy Writ, which are not in the General History.

The first, and the antientest, is that of *Job*, the precise time whereof is not known; but probably it happen'd in the Days of *Moses*, or perhaps before. *Job* was of the Land of *Uz*, which it is likely was in *Edom*. He was a just Man, and feared God; had seven Sons and three Daughters, and was very rich in Cattle. He lost, in one Day, all his Sons and Daughters, who were buried in the fall of their eldest Brother's House; his Oxen and his Asses were drove away by the *Sabeans*; his Sheep and Shepherds destroy'd by Fire from Heaven; his Camels taken by the *Chaldeans*, who slew their Keepers: so that from his former Felicity he fell into extreme Misery. In his own Person he was cover'd with Sores from the Crown of the Head to the Sole of the Foot: and in this wretched Condition his Wife upbraided him, that the Fear of God had avail'd him nothing. Three of his Friends, ^b *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*,

^a *Job* i.

^b *Ib.* ii. & seq.

and *Zophar the Naamathite*, came to him, and instead of comforting him under that Misfortune, urg'd that he had deserv'd to be so chastiz'd; and that had he been innocent, God would not have afflicted him in that manner. ⁱ *Job* asserted his Innocence. The Lord, who had permitted him to be so treated, only to try his Patience, restor'd all he had before double, ^k he became more weakly than before, and had seven Sons and three Daughters, which succeeded him, when he had liv'd 140 Years longer.

This Relation is a true History, and not barely a Parable; for it is not to be believ'd that *Job* was a fictitious Person. The Prophet *Ezekiel*, Chap. xiv. ^ŷ. 14. speaks of him, with *Noah* and *Daniel*, as one that had been, as well as they. He is also mention'd in the Book of *Tobit*, Chap. ii. ^ŷ. 5, 12; and in the Epistle of *St. James*, Chap. v. ^ŷ. 11. *Job's* Name is set down in this History as the proper Name of a Man; his Quality, his Country, the number of his Children, the Names and Country of his Friends are set down. It must be own'd nevertheless, that he who writ this History, has embelish'd, adorn'd and dilated his Narrative, to give a more sensible and moving Instance of perfect Patience, as also more lively and particular Instructions of the Notions Man is to have of Prosperity and Adversity.

It is not mention'd in the History of *Job* in what time he liv'd, nor is there any finding of it out but by Conjectures. The length of *Job's* Life, which must have been of 200 Years, since he liv'd 140 Years after his being restor'd, has given some occasion to believe he was antienter than *Moses*. We may add to this Conjecture, that the Law is not mention'd in any part of that Book; either by *Job*, or his Friends, tho' there was occasion enough for taking notice of it. It is there expressly said, that *Job* himself offer'd Sacrifice. These Circumstances have perswaded many Commentators that *Job* liv'd before the Law.

His Country is scarce any more certain. It is said he was of the Land of *Hus*, or *Uz*. We find in the Scrip-

ⁱ *Job* iv.^k *ib.* xlii.

ture thrée Men of that Name; the first was the Son of *Aram*, *Gen. x*; the second, Son to *Nabor*, *Abraham's* Brother, *Gen. xxiii*; and the third, Son to *Difan*, who was the Son of *Seir*, the Son of *Eſau*. No Man believes *Job* was of the Family of the first. Some take him to have been of the second, and so Grandſon to *Nabor*, *Abraham's* Brother. The most receiv'd Opinion is, that he was of the Race of *Eſau*, and lived in the Land of *Uz* in *Edom*, where it is certain there was a Country of that Name.

The Author of the Book, which contains the History of *Job*, and the Discourses between him and his Friends, is certainly antient. Many have held it was *Job* himself; but it is more likely to have been another, as appears by the Account of his Death at the end of it. Some say *Moses* was the Author, or at least the Translator of it. Others have ascrib'd it to *Solomon*; others to the Prophet *Isaiah*, or to some other *Edomite* Prophet. However it be, that Book has always been receiv'd as Canonical by both *Jews* and *Christians*.

CHAP. XXII.

The History of RUTH.

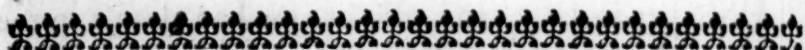
WE have also four other particular Histories in the Books of the *Old Testament*, viz. those of ¹ *Ruth*, of *Tobit*, of *Judith*, and of *Esther*. The Story of *Ruth* happen'd in the Days of the *Judges*, perhaps under *Aod* or *Samgar*. In the time of a Famine, which happen'd in the Land of *Promise*, a Man of *Bethlehem*, a City of *Judah*, whose Name was *Elimelech*, went away with his Wife *Naomi*, and his Sons *Mahlon* and *Chilion*, into the Country of the *Moabites*. *Elimelech* died some time after, and *Naomi* remain'd with her two Sons, who marry'd Daughters of *Moab*, the one whereof was call'd *Or-*

¹ *Ruth i.*

pha, and the other *Ruth*. They both died, when they had been ten Years in that Country, and *Naomi* was left alone, having lost her Husband and her two Sons. She resolving to return home, her Daughter-in-Law *Ruth*, Widow to her Son *Mahlon*, would not leave her, but came along with her to *Bethlehem*. ^m There was in that City a Kinsman of *Elimelech*, call'd *Booz*, a rich Man, who had a Field. When the Harvest-time came, *Ruth* going out a gleaning, happen'd into *Booz's* Field. He, hearing who she was, bid her not go elsewhere to glean, and order'd his People to let her do as she pleas'd, and to give her to eat with them. ⁿ She gather'd in one day three Measures of *Barley*, which she carry'd to her Mother-in-Law, and told her she had glean'd in the Field of *Booz*, and had been well us'd by him. *Naomi* told her, that *Booz* was her Husband's near Kinsman, advising her to go to him at the Threshing-Floor, whither he would go to thresh his Oats; and when he had eaten and drank, to lie down at his feet. *Ruth* took her Mother-in-Law's Advice. *Booz* awaking, was surpris'd to find a Woman lying at his Feet, and ask'd who she was. *Ruth* told him her Name, and that he was her Husband's near Kinsman, and oblig'd to marry her. *Booz* own'd the Kindred; but added, that there was one nearer than he, and they ought to know whether he would marry her: *Booz* swearing that if the other refus'd to take her to Wife, he would. He dismiss'd her with six Measures of *Barley*. ^o *Booz* going to the City, and seeing that Kinsman, ask'd him in the Presence of ten of the Elders of the City, whether he would buy part of *Elimelech's* Field, and marry his Son's Wife. That Kinsman resign'd his Right of Proximity to *Booz*, and taking off his Shoe in the Presence of the Company, as was the Custom of the *Israelites* upon the like Occasions, *Booz* declar'd he would purchase all that had belong'd to *Elimelech*, *Chilion* and *Mahlon*, and would marry *Ruth* the *Moabite*, Widow to *Mahlon*; taking to witness the Elders and the People that were at the Gate. He married *Ruth*, and had by her a Son call'd *Obed*,

^m *Ruth* ii.ⁿ *Ib.* iii.^o *Ib.* iv.

who was Father to *Jesse*, *David's* Father. *Booz* was descended from *Phares*, whom *Judah* had by his Sister-in-law *Thamar*. That *Phares* was Father of *Efrom*, *Efrom* of *Aram*, *Aram* of *Aminadab*, *Aminadab* of *Nahassen*, *Nahassen* of *Salmon*, and *Salmon* had *Booz* by *Rahab*, the Woman of *Jericho*, who sav'd the Men that *Joshua* sent into that City. This Story is related in the Book which bears the Name of *Ruth*, which the *Hebrews* annex to that of *Judges*. The Book was writ after that of *Judges*, and in the Days of *David*, with whom the Author concludes the Genealogy of the Descendants of *Phares*.



C H A P. XXIII.

The History of TOBIT.

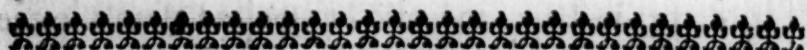
THE History of *Tobit* is no less remarkable. *Tobit* was of the Tribe, and of the City of *Naphtali*, and one of the *Israelites* that were led away captive by *Salmanassar*, or *Emenassar* King of *Affyria*, in the Year of the World 3283, and before CHRIST 721. He had serv'd God from his Infancy, and done Acts of Charity. He married a Wife of his own Tribe, call'd *Anna*, by whom he had a Son, to whom he gave his own Name, and brought him also up in the Fear of God. When carried away captive, with his Wife and Son, he continu'd to serve God, and would not eat of the Food of the *Gentiles*; but found favour with King *Salmanassar* or *Emenassar*, who gave him liberty to go wheresoever he thought fit. This Liberty he made use of to comfort, encourage, and relieve the Captives. He went one day to *Rages*, a City of the *Medes*, with ten Talents in Silver which the King had bestowed upon him; and finding *Gabel*, who was of his own Tribe, very poor, lent him

that Sum of Money, and took his Receipt. After the Death of *Salmanassar*, or *Emenessar*, *Sennacherib* persecuted the *Israelites*, yet *Tobit* did not cease to assist them. He went daily to visit his Kindred, comforted and distributed among them what he had to the utmost of his power. He fed those that were hungry, clad the naked, and buried those that died, or had been kill'd. King *Sennacherib* afterwards flying from the Land of *Judah*, in the Year of the World 3294, by reason of the Plague God had sent among his Army, and retiring into his own Country, in a Rage against the *Israelites*, he caus'd many to be slain, whose Bodies *Tobit* buried. The King being inform'd of it, commanded him to be kill'd, and his Goods to be seiz'd. *Tobit* fled, with his Wife and Son, and found means to be conceal'd, as having many Friends. ¶ Forty five Days after, the King was kill'd by his two Sons. *Tobit* return'd to his House, and had all his Goods restor'd to him. The danger he had been in, did not deter him from burying the Dead. Having tir'd himself one day at that painful Exercise, he lay down under a Wall, and as he slept, there fell from a Swallow's Nest some hot Dung into his Eyes, which blinded him. He bore that Affliction with much patience, and without repining; his Wife and his Friends at the same time upbraiding of him. ¶ *Tobit*, believing he had not many Years more to live, gave his Son excellent Instructions, and order'd him to go to *Gabel* at *Rages*, to recover the ten Talents he had lent him, and return his Receipt. The young Man was not willing to undertake that Journey alone. His Father commanded him to seek out some honest Person to bear him company, whom he should requite for his trouble. The Angel *Raphael* appear'd to *Tobit*, in the shape of a young *Israelite*, and offer'd to conduct him to *Gabel* at *Rages*, at whose House he said he had been, calling himself *Azariah*, the Son of *Ananias*; and promis'd to carry out, and bring back young *Tobit* in safety. As soon as they were gone, young *Tobit's* Mother began to weep, fearing she should never see her Son again; but the Hus-

¹ Tob. i. 21.

² Ib. iv.

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that Sum of Money, and took his Receipt. After the Death of *Salmanassar*, or *Emenassar*, *Sennacherib* persecuted the *Israelites*, yet *Tobit* did not cease to assist them. He went daily to visit his Kindred, comforted and distributed among them what he had to the utmost of his power. He fed those that were hungry, clad the naked, and buried those that died, or had been kill'd. King *Sennacherib* afterwards flying from the Land of *Judah*, in the Year of the World 3294, by reason of the Plague God had sent among his Army, and retiring into his own Country, in a Rage against the *Israelites*, he caus'd many to be slain, whose Bodies *Tobit* buried. The King being inform'd of it, commanded him to be kill'd, and his Goods to be seiz'd. *Tobit* fled, with his Wife and Son, and found means to be conceal'd, as having many Friends. ¶ Forty five Days after, the King was kill'd by his two Sons. *Tobit* return'd to his House, and had all his Goods restor'd to him. The danger he had been in, did not deter him from burying the Dead. Having tir'd himself one day at that painful Exercise, he lay down under a Wall, and as he slept, there fell from a Swallow's Nest some hot Dung into his Eyes, which blinded him. He bore that Affliction with much patience, and without repining; his Wife and his Friends at the same time upbraiding of him. ¶ *Tobit*, believing he had not many Years more to live, gave his Son excellent Instructions, and order'd him to go to *Gabel* at *Rages*, to recover the ten Talents he had lent him, and return his Receipt. The young Man was not willing to undertake that Journey alone. His Father commanded him to seek out some honest Person to bear him company, whom he should requite for his trouble. The Angel *Raphael* appear'd to *Tobit*, in the shape of a young *Israelite*, and offer'd to conduct him to *Gabel* at *Rages*, at whose House he said he had been, calling himself *Azariah*, the Son of *Ananias*; and promis'd to carry out, and bring back young *Tobit* in safety. As soon as they were gone, young *Tobit's* Mother began to weep, fearing she should never see her Son again; but the Hus-

¶ *Tob. i. 21.*¶ *Ib. iv.*

band, putting his Trust in God, comforted her. Young *Tobit* being on his way, and coming to the River ^s *Tigris*, went to wash his Feet, and saw a great Fish coming out of the Water, which he thought would devour him; but the Angel encourag'd him, advising to lay hold of the Fish by the Gills, and pull it out upon dry Land. When he had so done, the Angel bid him take out the Entrails of it, and to keep the Heart, the Gall, and the Liver. Then he told him that the Smoke of the Heart and Liver, burnt on the Coals, drove away evil Spirits, and that the Gall was proper for curing of Blemishes in the Eyes. They dress'd some of the Fish, and salted up the rest to feed on, till they came to their Journey's end. When they were near to *Ecbatane* a City of *Media*, the Angel told *Tobit*, there was a Man in that City call'd ^t *Raguel*, who was of the same Tribe, and his near Kinsman; that he should go lodge at his House, ask his Daughter *Sara* in Marriage, and by that means he would get all he had. *Tobit* told him he was inform'd she had been already marry'd to seven Husbands, who were all dead, and that the evil Spirit kill'd them; that he fear'd lest the same should befall him, and being the only Son, his Death would be such an Affliction to his Father and Mother, that it would hasten them to the Grave. The Angel answer'd, That the Persons the evil Spirit had power over, were such as marry'd without the Fear of God, and only thought of satisfying their brutal Appetite, like Beasts; that to prevent the Misfortune that had befallen the others, when he had marry'd the young Woman, he should observe Continence for three days, wholly giving himself up to Prayer with his Wife. That the first Night he should lay the Liver of the Fish on the Fire, and it would drive away the evil Spirit; and when the third Night was pass'd, he should take the young Woman, in the Fear of the Lord, and for the sake of having Children. ^u *Raguel* receiv'd *Tobit* with much Joy. *Tobit* demanded his Daughter in Marriage, and *Raguel* at first made a difficulty to give her, fearing lest the same might happen to him as had

^s *Tob. vi.*^t *Ib. vii.*^u *Ibid.*

befallen

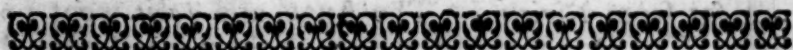
befallen the other seven that married her; but the Angel bidding him not to fear, he gave her to him out of hand. ^w *Tobit* exactly perform'd what the Angel had directed him in regard to his Wife. He roasted the Liver of the Fish on the Coals, and spent three Nights in Continence and Prayer. *Raguel* who expected the Death of this eighth Son-in-Law, was surpriz'd, and rejoic'd to find him safe, made a Feast, and conjur'd *Tobit* to stay with him a Fortnight. ^x *Tobit* entreated the Angel, whom he took for *Azariah*, to go to *Rages*, to receive the Money of *Gabel* which he ow'd his Father. The Angel did so, went and received the Money, told *Gabel* what had happen'd to young *Tobit*, and conducted him to his Wedding. ^y In the mean time *Tobit* the Father, and his Wife, were in pain for their Son. The Mother was inconsolable; the Father still had Hopes. Their Son imagining how uneasy they were, set out with the Angel, his Wife, Men and Women-Servants, Cattle, and Camels, which carried a considerable quantity of Money. They arriv'd in eleven Days at *Charan*, which is not far from *Ninive*. ^z The Angel and *Tobit* went before. The Dog that had gone with them was foremost, and shew'd they were not far off. The Father and Mother went out to meet him. After embracing, *Tobit*, as the Angel had directed, having rub'd his Father's Eyes with the Fish's Gall, as it were a white Film dropp'd from them, and the old Man recover'd his Sight. *Sara*, *Tobit's* Wife, and all their Family, came seven Days after. There was great rejoicing and feasting for seven Days; after which *Tobit*, designing to reward ^a *Azariah*, offer'd him the one half of all he had brought home from his Journey. Then he whom they took for *Azariah*, declar'd to them that he was the Angel *Raphael*, and vanish'd. *Tobit* lived forty two Years after recovering his Sight, which he had lost at fifty two Years of Age, and recover'd it at sixty; so that he lived in all 102 Years. ^b He foretold before his Death the approaching Destruction of *Nineveh*, and the rebuilding of *Jerusalem*. He advis'd

^w *Tob. viii.*^a *Ib. xii.*^x *Ib. ix.*^b *Ib. xiv.*^y *Ib. x.*^z *Ib. xi.*

his Son to depart *Niniveh*, with his seven Children, as soon as his Mother was dead. The Son obey'd his Commands, and immediately after his Mother's Decease went away from *Niniveh*, with his Wife, his Children, and his Childrens Children, returning to his Father and Mother-in-Law, whom he found still living, in a good old Age. He inherited all that *Raguel* had, and having liv'd ninety nine Years, died in the Fear of the Lord.

This History ought not to pass, as some would have it believ'd, for a Fable. The *Jews* themselves look'd upon it as true, tho' they have not plac'd the Book of *Tobit* among their Canonical Books of Scripture.

It is not certainly known who writ it: It is generally believ'd to have been writ by the two *Tobits*; but there is no Certainty of that. It is likely the Book was at first writ in *Chaldaick*, that is, in the Language of the Country where *Tobit* liv'd. St. *Jerome* translated it from the *Chaldaick* Original, which is now lost. The *Greek* Text varies a little.



CHAP. XXIV.

The History of JUDITH.

WE come now to the History of ^c *Judith*. *Nabuchodonasor*, King of *Niniveh*, having defeated and taken *Arphaxad* King of the *Medes*, propos'd to himself to subdue the Nations of *Asia* to the Westward; on which Expedition he sent ^d *Holofernes* with a mighty Army, who, spreading Terror in all Parts, made himself Master of *Mesopotamia*, *Syria*, *Libya*, and *Cilicia*, which voluntarily submitted to his Dominion. After these Conquests he came into the Country of *Edom*, where he found as little Resistance. The *Israelites* taking the Alarm, gather'd what Forces they had, possess'd themselves of

^c *Judith* i.

^d *Ib.* ii, iii.

the Mountains, and fortified their Towns. ^e The High-Priest *Eliachim* encourag'd them to stand upon their Defence, and to implore the Divine Assistance. *Holofernes*, surpriz'd that they should think of opposing his Army, enquir'd of the *Moabites* and *Ammonites*, what Strength that People had, and what Motive could prevail with them not to submit. ^f *Achior*, Chief of the *Ammonites*, in few words, told him the History of that Nation; and having given him to understand how they had been sometimes protected, and sometimes abandon'd by their God, concluded, that if they had offended their God, he would deliver them into his hands; but if they had not, their God would defend them, and all his Army would not be able to subdue them.

^g *Holofernes* heard this Account with Indignation, and caus'd *Achior* to be sent into the City of *Bethulia*, which he besieg'd, designing to destroy him when it was taken. The Inhabitants, terrified at the number of their Enemies, and wanting Water, were for surrendering. *Oxias*, who commanded in the City, with much difficulty prevail'd on them to hold out five Days longer. ^h At this time *Judith*, the Daughter of *Merari*, and Widow of *Manasseh*, who was rich and beautiful, resolv'd to go over into the Camp of *Holofernes*, to contrive his Death. ⁱ She went out of the City towards the Camp, attended only by one Maid. She was taken, and carry'd before *Holofernes*, and gave him to understand, that the God of the *Israelites* was angry with them for their Sins, and therefore it would be no hard matter for him to subdue them. He gave her leave to go without the Camp at Night to pray, which she did during three Days, eating no other sort of Food but what she had carry'd with her. The fourth Day *Holofernes* order'd *Vagas*, the Eunuch, to bid her come and eat with him. She went; ^k *Holofernes* lik'd her, and was so well pleas'd, that he made himself drunk, and fell asleep. *Judith* was left alone in *Holofernes's* Tent, and taking his Sword, cut off his Head; then went out, and gave the Head to her

^e *Judith* iv.^f *Ib.* v. vi.^g *Ib.* vii.^h *Ib.* viii.ⁱ *Ib.* x, xi, xii.^k *Ib.* xiii.

Maid who waited at the Door. Having the liberty to go out of the Camp as usual, she went up to the Walls of *Bethulia*, and carry'd in the Head of ^l *Holofernes*. The Besieged immediately ran to Arms, to fall upon the Enemy; these coming to their General's Tent to awake him, and finding his dead Body on the Ground, were in a Consternation, and fled. ^m The *Israelites* pursu'd, slew many, and took a great Booty. The High-Priest came from *Jerusalem* to *Bethulia*, with the Elders of *Israel*, and commended *Judith*. She sang a Hymn, and went with the People to *Jerusalem*, to return thanks to God for the Victory; then she return'd to ⁿ *Bethulia*, and liv'd to 105 Years of Age, and during her whole Life the People of *Israel* enjoy'd Peace: The *Jews* have ever since kept a solemn Day in memory of that Victory.

Some Authors say this happen'd before, and others after the Captivity. The first of these Opinions seems to me the most probable; 'because after the Captivity the Empires of the *Assyrians* and the *Medes* were destroy'd, and *Nineveh* ruin'd. *Arphaxad*, who had built *Ecbatane*, is in all likelihood *Phraartes*, or *Aphraartes*, Son to *Dejoces* King of the *Medes*, first Founder of that City. *Herodotus* tells us, that *Phraartes* was defeated by the *Assyrians*, and perish'd there with his Army; which agrees with what is said in the Book of *Judith*, that *Arphaxad* was overcome by *Nabuchodonosor* King of *Nineveh*, the Capital of the Kingdom of *Assyria*. This *Nabuchodonosor* it is likely was *Sauduschin*, Son to *Affaradon*, who was King of *Nineveh* and *Babylon*.

Some modern Criticks have endeavour'd to make this History pass for an Allegory; but it has nothing of the Air of a Parable or Fiction. Both the *Jews* and the antient Christians look'd upon it as a true History, tho' the former have not plac'd that of *Judith* among their Canonical Books.

The Author of this Book is not certainly known; but there is likelihood that it was compos'd during the

^l *Judith* xiv.^m *Id.* xv.ⁿ *Id.* xvi.

Captivity,

Captivity, because writ in the *Chaldaick* Tongue. The Original, from which were made the *Greek* Version quoted by the Fathers, and the *Latin* done by St. *Jerom* is lost.



CHAP. XXV.

The History of ESTHER.

THERE now remains only the History of *Esther*. *Esther* was a *Jewish* Maid, Niece to *Mordecai*, of the Tribe of *Benjamin*. This Virgin having lost her Father and Mother, liv'd with her Uncle at *Shushan*, a City of *Assyria*, when *Ahasuerus* put away Queen *Vashti*, because she refus'd to come to him at a great Entertainment he had made for all his Court: That Prince, having sent for many Virgins, prefer'd *Esther* before all the rest, and made her his Queen, not knowing that she was a *Jew*. Her Uncle *Mordecai* discover'd a Conspiracy which was carrying on against the King, giving him notice of it by the means of *Esther*, and the Criminals were hang'd. Some time after, *Ahasuerus* rais'd *Haman* the *Amalekite*, of the Race of *Agag*, King of that Country, and would have all his Servants to honour and bow their Knees before him. Only *Mordecai* refus'd to bend his Knee, and fall down before him. *Haman* resenting it, resolv'd to destroy not only *Mordecai*, but all his Nation, and procur'd an Edict, which directed, that all the *Jews* should be slaughter'd on the 13th Day of the Month *Adar*, which was the twelfth Month. This Edict was sign'd the first Day of the Month *Nisan*, and the Month *Adar* fell out for the Execution. The Edict was set up in *Shushan*, and Orders sent to all Governours to destroy the *Jews* on the Day appointed. *Mordecai* acquainted the Queen with the Danger all her

° *Esther* i, ii.P *ib.* iii.

Nation was in, that she might repair to the King, and intercede for them. [¶] *Esther* made a difficulty to undertake the Affair; because it was forbid to come into the King's Presence, without his special Order, upon pain of Death. No Person whatsoever, whether Man or Woman, could avoid being put to death upon the spot, unless the King held out his gold Scepter to save their Life. *Mordecai* answer'd, She ought rather to run such hazard, than suffer all her Nation to perish. *Esther* sent him word to cause all the *Jews* in *Shushan* to fast three Days, and she would do the like, and then she would venture to go to the King, without being call'd.

[¶] The third Day she clad her self in Royal Robes, and repairing to the King's Apartment, made a stop in sight of the King, who immediately held out his gold Scepter, and ask'd her what she desired. She intreated him to sup with her that Night, and to bring *Haman* with him. The King coming to her Supper with *Haman*, she invited him to another Feast. *Haman* going out, saw *Mordecai*, who did not so much as rise up to him. Being enrag'd at it, he caus'd a Gallows to be set up, with a design the next Day to ask of the King, that *Mordecai* might be hang'd on it. [¶] The King having had no sleep that Night, he caus'd the History of what had happen'd during his Reign to be brought; and reading, met with the Passage which mention'd how *Mordecai* had discover'd the Conspiracy which was carry'd on against the King. He ask'd, what Reward had been given him, and was told, none. The King ask'd again, Who was in the Anti-Chamber? *Haman* was then come to desire, that *Mordecai* might be hang'd on the Gallows he had prepared. He was call'd in, and the King said to him, *What is to be done to the Person whom the King will honour?* *Haman*, believing that was intend'd for himself, answer'd, *He whom the King designs to honour, must be clad in the Royal Garments, be mounted on the same Horse the King uses to ride, have the Royal Diadem set on his Head, the chiefest Man in the Court*

[¶] *Esther* iv.[¶] *Ib.* v.[¶] *Ib.* vi.

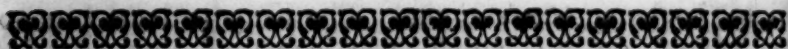
must lead his Horse by the Reins, and walk through the City, crying, *Thus shall he be honour'd whom the King pleases to honour.* The King immediately order'd him to do all that Honour to *Mordecai* the Jew, who was at the Palace-Gate. He was oblig'd to obey, tho' much against his Will, being aham'd and vex'd to do all that Honour to his Enemy. * No sooner was he return'd home, but the Eunuchs came to call him to the Queen's Entertainment. The King being come to it, ask'd the Queen what she requir'd of him. She answer'd, It was Mercy for her self, and all her Nation, which a cruel Enemy had deliver'd up to Destruction. The King ask'd, who had been guilty of that Contrivance, and she answer'd, It was *Haman*. The King look'd on him with Indignation, and rising up, went into a Garden. *Haman* also rose from the Table, and cast himself on the Couch the Queen was on, to beg she would save his Life. The King coming back into the Room, found him on the Couch where *Esther* was, and said, *What will he also ravish the Queen before my Face, and in my House?* No sooner were these words out of his Mouth, but that *Haman's* Face was cover'd. One of the Eunuch's told the King, that *Haman* had erected a Gallows fifty Cubits high, to hang *Mordecai* on. The King order'd him to be hang'd on it; which was executed immediately. Then the Queen begg'd he would recall the Edict put out against the *Jews*; " which he not only granted, but also set out another Edict, giving leave to the *Jews* to take Revenge of their Enemies on the same Day. " Pursuant to that Order, the *Jews* slew their Enemies and Persecutors in *Shushan*, and throughout all the other Cities of *Assyria*. They have ever since kept a solemn Festival in memory of this Event, in the fourteenth and fifteenth of the Month *Adar*, which was call'd the *Feast of the Lots*.

It is certain that the Story of *Esther* happen'd after the carrying away of the *Jews* under *Jechoniah*, and in the Reign of a King of the *Medes* or of the *Persians*, whom the Scripture calls *Ahasuerus*, whose Empire extended

* *Ester* vii." *lb.* viii." *lb.* ix.

from *India* to *Ethiopia*, and who reigned above twelve Years; for that Book of *Esther* mentions the twelfth Year of his Reign. Among all the Kings of the *Medes* or *Persians*, those Circumstances suit none so well as *Darius* the Son of *Histaspes*.

The Author who writ this History, is not known. Some have thought it was writ by *Mordecai* himself. The Book indeed takes notice that *Mordecai* writ Letters to all the *Jews*, to direct them to keep a solemn Festival on the fourteenth and the fifteenth of the Month *Adar*; but it is not said that he writ all the History. It is more likely that the great Synagogue caus'd it to be compos'd, to preserve the Memory of that signal Event, and give an account of the Original of the Feast of *Lots*; and afterwards added it to the number of the Sacred Books. It was writ in *Hebrew*, as we have it in the nine first Chapters of S^t. *Jerome's* Version. Some *Grecian Jew* afterwards made Additions, which have been inserted in their proper places in the *Greek* Version, and plac'd all together, by S. *Jerome*, at the end of the Book, from the twenty fourth Verse of the tenth Chapter.



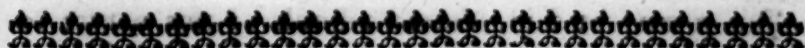
CHAP. XXVI.

Of David's PSALMS.

AFTER having related the Actions of *David* and *Solomon*, it is requisite for me to speak of their Writings. There are Books in the Bible which bear their Names. The Book of *Psalms*, or of *Songs*, which contains 150 *Psalms*, bears *David's* Name: However, it is certain, as S. *Jerome* observes, that they are not all *David's*; and it is no less certain, that some relate to him, and are his. Those which in the *Hebrew* Text have the Name of *David* over them, seem to be his; and even some of the others which have no Name. The 89th has the Name of *Moses* over it. Several of them

them are ascrib'd to *Asaph* the *Levite*. Some bear the Name of the Sons of *Core*; others that of *Idishun*, as also those of *Eman* and *Etham*. Some of them are very antient, and others were not compos'd before the Captivity of *Babylon*.

By the Word *Psalms* we are to understand Hymns, or Songs, containing Praises and Prayers, which were sung to instrumental Musick. That Custom of singing God's Praises, and rendring him Thanks in Hymns for his most signal Blessings, continu'd among the *Jews* from the first Establishment of their Common-wealth, till after the Captivity of *Babylon*. *David*, whom the Scripture calls an excellent Psalmist, collected the antient, made many new ones, and took special Care to have them sung. His Son *Solomon* compos'd also a great number of Psalms. *Hozekiah* reviv'd that Custom; and lastly, *Esdra*s, after the return of the *Jews*, it is likely, collected the 150 which have been plac'd among the Canonical Books. These Psalms are writ in a lofty and poetical Style, and contain not only Praises, Thanksgivings, and Prayers, but also Prophecies, History, and Instructions.



CHAP. XXVII.

Of Solomon's BOOKS.

WHAT we have said concerning the Psalms, is sufficient to give the Reader an Idea of them; and besides they are sufficiently known, because they are used in the Service of the Church. We come now to the Books of *Solomon*. That Prince wrote a vast number of Sentences, of Parables, and of Songs. There are still five Books in the Bible, which bear his Name; but only three of them are his. The first is the Book of *Proverbs*, the second that of *Ecclesiastes*, and the third the *Canticles*.

The Book of *Proverbs* is a Collection of Sentences, or moral Rules. The first twenty four Chapters have *Solomon's* Name before them. At the beginning of the twenty fifth it is noted, that the following Parables are also *Solomon's*, but that they were collected by Persons King *Ezekiah* appointed. The thirtieth begins thus, *The Parables of Agur the Son of Jache*. The thirty first and last is inscrib'd, *The Parables of King Lemuel*. The Antients call'd this Book, *The Wisdom of Solomon*.

The Title of *Ecclesiastes* is more difficult to be explain'd. The *Hebrews* call it *Cohelerth*, he that gathers; and the word *Ecclesiastes* signifies *The Preacher*. It is a Discourse made to a Congregation, upon the Vanity and Emptiness of all worldly Things. Tho' *Solomon's* Name be not prefix'd before the Book, it is mentioned to be of the Son of *David* King of *Jerusalem*, who excell'd in Wisdom and Magnificence; which suits with none but *Solomon*.

The *Song of Songs* is an excellent Song, containing an *Epithalamium*, in which the Lover and his Spouse are represented speaking their Parts. King *Solomon* is nam'd several times in the Body of the Work; so that there is no question to be made of its being writ in his Days.

But it may be said, should a Book of this nature be inserted among those of Holy Writ? The Objection is thus to be answered. There is a double meaning to be understood in that Book, the Historical and the Mystical. In the Historical Sense it is a Song for the Nuptials of *Solomon*, and the Daughter of the King of *Egypt*, who is call'd *Shulamite*. According to the Mystical Sense, whereof the Historical is only the Foundation, it is to be understood of the Union between *JESUS CHRIST* and his Church, which in the Scripture is compar'd to the Union between Man and Wife. That is the Mystery represented by the Nuptials of *Solomon*, and shrouded under the Words of his *Epithalamium*.

The other Books generally ascrib'd to *Solomon*, tho' they be not his, are that of *Wisdom*, and *Ecclesiasticus*. They have been added to those of *Solomon*, because they are of the same sort with the *Proverbs* and *Ecclesiastes*. The Book of *Wisdom* belongs to a *Grecian* Author who liv'd

liv'd after *Esdra*s, and, 'tis likely, about the time of the *Maccabees*. *Ecclesiasticus* was certainly compos'd in *Hebrew* by *Jesus* the Son of *Sirach*, and translated into *Greek* by his Grandson, as appears by the Preface to the Book. It was compos'd under the High-Priesthood of *Onias* III. and translated in the Reign of *Ptolemy Evergetes* King of *Egypt*. These two are not among the *Jewish* Canonical Books.



CHAP. XXVIII.

Of the PROPHEETS.

AFTER the Works of *David* and *Solomon* come the Books of the *Prophets*. By this Name we understand Men divinely inspir'd, who reveal'd Truths to the People from God, and likewise foretold Things to come. There were always from the Days of *Moses* forward, some of those Prophets among the Children of *Israel*, whom God rais'd, from time to time, to tell the People their Duty; threatening them, in God's Name, with the Punishment they deserv'd, and exhorting them to Repentance, that they might obtain his Mercy and Protection. Some of those Prophets did not only prophesy by word of Mouth, but also left their Prophecies in Writing.

Those whose Prophecies are still extant, are four, call'd the Greater Prophets; because their Prophecies are longer, viz. *Isaiah*, *Jeremy*, *Ezekiel*, and *Daniel*; and twelve whose Prophecies are shorter, and who are therefore call'd the Lesser Prophets. The whole space of time wherein all those Prophets liv'd, was about 300 Years, from the Reign of *Azariah*, or *Uzziah*, till the Re-building of the Temple, and the City of *Jerusalem*.

The History of these Prophets and of their Prophecies, is one of the most important Parts of the History of the Old Testament.

* *Isaiah* is the first of the Prophets, and was the Son of *Amos*. He prophesied from the Reign of *Uzziah* till the Reign of King *Manasseh*, by whose Order he is said to have been put to a cruel Death, being saw'd in two with a wooden Saw. He collected into one Volume all the Prophecies he had made, under the Kings *Uzziah*, *Joathan*, *Abaz*, and *Hezekiah*.

† *Jeremy*, the Son of *Helcias*, of the Town of *Anathoth*, in the Tribe of *Benjamin*, near *Jerusalem*, and of the Priestly Race, began to prophesy towards the latter end of the Reign of *Josiah*, and continu'd till the Captivity of the *Jews*. ‡ He was not led away with the other *Jews* captive to *Babylon*; but remaining in his Country, to bewail the Destruction of it, was afterwards carry'd away Prisoner into *Egypt*, with *Baruch* his Disciple. It is believ'd he was there ston'd to death. Besides his Prophecy, he writ the Book of *Lamentations*, where he in a very emphatical manner describes the Ruin and Desolation of *Jerusalem*.

• His Disciple *Baruch* compos'd another Prophecy, which formerly was contain'd in the same Book with that of *Jeremy*. It is therein mention'd, that he writ the said Prophecy at *Babylon*, being gone thither, as is most likely, after his Master's Death. The *Hebrew* Original of that Prophecy is lost.

† *Ezekiel*, Son to the High-Priest *Buzi*, was carry'd away to *Babylon*, in the Reign of *Jechoniah*. He began to prophesy in the fifth Year of the Captivity, being the 30th of his Age, and continu'd it for twenty Years. He is believ'd to have been kill'd at *Babylon* by a Prince of his own Nation, whom he had reprov'd for having worshipp'd Idols.

• *Daniel*, descended of the Race of the Kings of *Judah*, was carry'd to *Babylon*, in the Days of *Jehoiachim*, while he was a Youth. The *Jews* do not place him among the Prophets, because he did not live after the manner of the other Prophets, but rather like the great Lords of *Babylon*. However, it cannot be deny'd but

* *Isai*. i.

† *Jer*. i.

• *Ib*. xli. 6.

• *Ib*. xliii.

and xlv *Baruch* i.

† *Ezek*. i.

• *Dan*. i.

that he was a Prophet, and that what he writ was a Prophecy, as the *Jews* themselves own. He prophesy'd at *Babylon*, from the beginning of the Captivity till the Reign of *Cyrus*; that is, for above eighty Years. We do not read that he return'd into his own Country, and therefore it is suppos'd that he dy'd at *Babylon*. His Prophecy may be divided into two Parts; the first Historical, containing an Account of several Things which happened at *Babylon* to *Daniel*, under several Kings: The second begins at the 7th Chapter, and ends at the 12th; containing his Visions, or Prophecies, wherein he plainly foretels many Particulars relating to the Empires of the World, and the coming of CHRIST: The two last Chapters contain particular Stories; that of *Susanna* being accus'd by the two Elders, who were convicted of Perjury by *Daniel*; and that of the Discovery *Daniel* made to the King of *Babylon*, of the Idol *Bell's* not eating the Meat that was set before him in his Temple, as the Priests of that false God persuaded that Prince; as also of the killing of the Dragon, which the *Babylonians* ador'd, and *Daniel* made to burst; for which the *Babylonians* caus'd him to be cast into the Lion's Den, where he continu'd seven Days, without being devour'd by those fierce Creatures.

That which is most remarkable in the Prophecy of *Daniel*, is the Prediction which the Angel *Gabriel* makes to this Prophet of the Coming of the *Messiah* after a certain number of Yeárs, of his Death, and the Desolation of the Temple, in the ninth Chapter of his Prophecy, in these Words: *Seventy Weeks are determined upon thy People, and upon thy holy City, to finish the Transgression, and to make an end of Sins, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, and to seal up the Vision and Prophecy, and to anoint the most holy. Know therefore, (adds the Angel Gabriel) that from the going forth of the Commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven Weeks; and threescore and two Weeks the Street shall be built again, and the Wall, even in troublous Times. And*

after threescore and two Weeks shall Messiah be cut off, but not for himself: And the People of the Prince that shall come, shall destroy the City, and the Sanctuary, and the end thereof shall be with a Flood, and unto the end of the War Desolations are determined. And he shall confirm the Covenant with many for one Week: And in the midst of the Week he shall cause the Sacrifice and the Oblation to cease, and for the overspreading of Abominations, he shall make it desolate, even until the Consummation, and that determined shall be poured upon the Desolate.

The Weeks mention'd in this Prophecy, may be Weeks of Days, or Months, or Years. But it is plain from the Event that they are Weeks of Years; for certainly the Temple and the City of *Jerusalem* were not destroy'd till after threescore and ten Weeks of Years, and not of Days or Months. Those seventy Weeks of Years make four hundred and ninety Years, which begin at the Day when the Edict was made for the Re-establishment of the City *Jerusalem*, which must be understood of the last Edict made by *Artaxerxes Longimanus*, in the twentieth Year of his Reign, four hundred and fifty four Years before the Birth of CHRIST. The Prophet first cuts off one of these Weeks, and divides into two Parts the sixty nine Weeks which remain, the one of sixty two Weeks, and the other of seven; which sixty nine Weeks make four hundred eighty three Years, after which the *Messiah* was to be put to Death, in the midst of the seventieth Week, which is the four hundred eighty seventh Year of the seventy Weeks, which falls in exactly with the Year of the Death of CHRIST, after which came the Destruction of *Jerusalem* and the Temple, and the Abomination of Desolation foretold by this Prophet. There is nothing more clear than this Prophecy to establish the Truth of our Religion; the time of the Death of CHRIST is here exactly set down, and that which followed it is also express'd in a very clear manner. In a word, the *Messiah* was to be put to Death in the midst of the seventieth Week; it was just at that time that JESUS CHRIST was nail'd to the Cross. The Destruction of the City and the Temple follow'd, as the Prophet had foretold.

told. Thus the Prophecy perfectly agrees with the Events, and serves for an evident Demonstration of the Truth of our Religion.

After having given an account of the Life of those whom they call the Great Prophets, and specify'd their Writings, proceed we now to those whom they call the Lesser Prophets, with relation only to the shortness of their Prophecies.

* *Hosea*, the Son of *Beer*, is the first. He prophesy'd in the Kingdom of *Israel*, during the Reigns of *Jeroboam* II. and his Successors, in the Days of *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah*, Kings of *Judah*. In his Prophecy he represents the casting off the Synagogue, and the calling of the *Gentiles*. He upbraids the People of *Israel* with their Idolatry, and foretels the Calamities to ensue, as a Punishment for that Crime.

† The Prophecy of *Joel*, the Son of *Pethuel*, follows after that of *Hosea*; but the time when he prophesy'd is not known.

‡ *Amos*, a Shepherd or Herdsman of the Town of *Tekoa*, two Leagues from *Bethlehem*, was chosen a Prophet by God, in the Days of *Uzziah* King of *Judah*, and of *Jeroboam*, the Son of *Joash*, King of *Israel*, two Years before the Earthquake, which happen'd in the twenty fifth Year of *Uzziah*. He foretold the Captivity of the ten Tribes.

§ The time when *Obadiah* prophesy'd, is uncertain. Some say this Prophet was the Steward or Overseer of King *Ahab*'s House, who hid and fed the Prophets. Others affirm, it is he whom *Josiah* set over the Works of the Temple. Some make him cotemporary with *Hosea*, *Amos*, and *Joel*; and lastly, others will have him to have liv'd with *Jeremy*. The most probable is, that he was in the Days of *Ahaz*, when the *Edomites*, in conjunction with the *Israelites*, made War on the Tribe of *Judah*, because his Prophecy is only against the *Edomites*.

* *Hosea* i.

† *Joel* i.

‡ *Amos* i.

§ *Obadiah* i.

ⁱ *Jonah*, the Son of the Prophet *Amittai*, of the Town of *Gath*, in the Tribe of *Zebulun*, prophesy'd in the Reign of *Jeroboam* King of *Israel*, and of *Uzziah* King of *Judah*. God sent him to the City of *Niniveh*, to exhort the Inhabitants to Repentance. He, instead of obeying that Command, would have fled to some other Place by Sea; but there a Storm arose, in which the Ship was like to perish, at which time he order'd the Seamen to cast him into the Sea. ^k He was there taken into the Belly of a great Fish, which three Days after cast him up again on the Shore. He was commanded a second time to go to *Nineveh*, ^l he went and threatned the Inhabitants, that their City should be destroy'd within forty Days; but the People, mov'd by his Threats, did Penance. This is the Story which is related in the Book of his Prophecy; and it happen'd in the Days of *Phul*, Father to *Sardanapalus* King of *Niniveh*.

^m *Micah*, the *Morashite*, of the Tribe of *Judah*, prophesy'd in the Reigns of *Joathan*, *Ahaz*, and *Hezekiah*. He is not the same with that *Micah* we have spoken of, who liv'd in the Days of *Ahab* and *Jehosaphat*.

ⁿ *Nahum* is call'd the *Elkeshite*, in the Title of his Prophecy, either because he was of the Town of *Elkeshah*, in the Tribe of *Judah*, as is the Opinion of S^r. *Jerome*, or that it was the Name of his Family. He prophesy'd after the Captivity of the ten Tribes, and before that of *Judah*, which last he foretold in his first Chapter, and the Destruction of *Niniveh* in those that follow.

^o *Habakkuk* prophesy'd in the Reign of *Manasseh*, before the People of *Judah* were led into Captivity, which he foretold would happen, and comforted them with the hopes of being restor'd.

^p *Zephaniah* prophesy'd in the Days of King *Josiah*.

^q *Haggai*, *Zechariah*, and *Malachi* did not prophesy till after the return of the *Jews* from the Captivity of *Babylon*. *Haggai* specifies, that in the second Year of

ⁱ *Jonah* i.

ⁿ *Nahum* i.

^k *Ib.* ii.

^o *Hab.* i.

^l *Ib.* iii.

^p *Zeph.* i.

^m *Micah* i.

^q *Hag.* i.

Darius,

Darius, the Son of *Hystaspes*, the first Day of the sixth Month, the Word was put into the Mouth of the Prophet *Haggai*, to be deliver'd to *Zorobabel*, the Son of *Saltiel*, the chief of *Judah*, and to *Josedec* the High-Priest. He reproves the *Jews* for deferring to rebuild the Temple, and tells them that their Negligence therein was the Occasion of the Famine they labour'd under. * *Zorobabel* and all the People gave ear to *Haggai's* Admonitions, and the Work was begun the twenty fourth Day of the same Month. On the twenty first Day of the seventh Month, *Haggai* told the People from the Lord, that notwithstanding the Structure they were erecting was not so magnificent as that of the first Temple, it should enjoy one particular Honour, which would be the Presence of Him that was the Expectation of all Nations; which was a very plain Prophecy of CHRIST. The twenty fourth of the ninth Month, he declar'd to them that God had converted the Barrenness into Fertility, since they had laid the Foundations of the Temple, and gave *Zorobabel* Assurances of the Divine Protection.

* *Zechariah*, the Son of *Barachiah*, and Grandson to *Iddo*, began his Prophecy the same Year of *Darius*, and the eighth Month, and continu'd it to the fourth Year of that same Prince, and the fourth Day of the third Month. He exhorted the *Jews* to rebuild the Temple, and not to follow the Idolatry and Disobedience of their Fathers. He foretold the Calamities which were to befall other Nations, and the Blessings the People would enjoy in the coming of the *Messiah*.

* *Malachi* prophesy'd after *Haggai* and *Zechariah*, and the rebuilding of the Temple; for he exhorts the People to keep the Law, and to offer Sacrifice with pure Hearts, which supposes the Temple to have been rebuilt; and concludes his Prophecy, with advising the *Jews* to observe the Law of *Moses*, expecting the great and dreadful Day of the Lord, which will re-unite the Hearts of the Fathers to their Children, and of the Children to their Fathers. All the Works of the Prophets

* Hag. ii.

* Zech. i.

* Mal. i. 2.

contain Predictions of future Events, Instructions, Reproofs, Exhortations, Consolation, and some Historical Facts. Having told you the particular Stories, which are in the Books of Holy Writ, and spoken of the Prophets, we will return to the Course of the History, giving you an Account of what happen'd most remarkable to the *Jews*, during their Captivity at *Babylon*.

CHAP. XXIX.

The Captivity of the Jewish People at Babylon.

WE have already said, that ^u *Nebuchadnezzar*, the Son of *Nabopalassar*, King of *Babylon*, being associated by him in the Throne, conquer'd *Jerusalem*, ^w and carry'd away *Jehoiachim* King of *Judah*, in the fourth Year of his Reign, of the World 3398, and before CHRIST 606. That in the Reign of *Jehoiachim*, or *Jechonia*, that Prince's Son, *Nebuchadnezzar* return'd to *Jerusalem*; ^x that he sent away all the prime Inhabitants to *Babylon*, together with their King, whom he kept Prisoner all the rest of his Reign; which happen'd in the Year of the World 3405, before CHRIST 599. that he appointed *Zedekiah* to govern the People he had left at *Jerusalem*; and that *Zedekiah* revolting, *Nebuchadnezzar* having taken the City of *Jerusalem*, burnt and entirely destroy'd it, carrying away the rest of the Inhabitants, excepting only some few of the meanest of the People, who afterwards fled into *Egypt*, where they had no better Fortune than in *Babylon*.

This Captivity of the *Jewish* People lasted seventy Years, reckoning from the fourth Year of *Jehoiachim*. We know very little of what happen'd to them remark-

^u Dan. i. 2.

^w Jer. xxxvi. 6. 2 Chron. xxxvi. 6. 2 Kings xxiv. 1.

^x Jer. xxii. 18, 19. and xxiv. 1. 2 Kings xxiv. 2, 6, 7, 8. Isai. xxxix. 6. Ezek. xvii. 12.

able during that time. ^y *Nebuchadnezzar* reign'd forty three Years. After many Conquests, he return'd to *Babylon*, where he had a Dream of a Statue, which was by ^z *Daniel* expounded to denote the Empires of the World. He enlarg'd the City of *Babylon*, and his Heart was puff'd up with such a Course of Victories and Successes; but God, who humbles the Proud, permitted him to lose his Senses, and he liv'd seven Years like a Beast. After his Death, his Son ^a *Evilmerodach*, succeeded, took King ^b *Jehoiachim* out of Prison, in the thirty seventh Year of his Captivity, on the twenty seventh Day of the twelfth Month, the Year of the World 3442, and before CHRIST 562; treated him like a King, ^c gave him Precedence before the other Princes that were at *Babylon*, ^d made him eat at his own Table, and allow'd him an honourable Maintenance. ^e *Evilmerodach* reign'd but two Years, being slain at the beginning of the third, by *Neriglissor*, his Sister's Husband. 'Tis likely this is he whom *Daniel* calls *Belshazzar*, who at a great Feast he made, saw a Hand writing these Words, *MENE, TEKEL, PERES*, which *Daniel* expounded, telling him he should die that very Night, and his Kingdom be given to the *Medes* and *Persians*; which did not happen immediately upon his Death, but some Years after. For *Neriglissor* reign'd four Years; his Son ^f *Laborosoarchus* was slain at the end of nine Months by a Conspiracy of the *Babylonians*, who set up in his place one of the Conspirators, an Inhabitant of *Babylon*, but a *Mede* by Extraction, being the Son of *Ahashuerus*, or *Oxyares* a *Mede*, by the *Babylonians* call'd *Nabonides*, by ^g *Herodotus* *Labynet*, and by the *Greeks*, *Darius Medus*. This *Nabonides* reign'd seventeen Years, and govern'd the *Babylonians* according to the Laws of the *Medes* and *Persians*. At last *Cyrus*, the Son of *Astyages*, being already King of the *Medes* and *Persians*, resolving to unite the *Babylonian* Monarchy to his own,

^y Jer. xxxvii. 1. 2 Kings xxiv. 17.

^a Dan. ii. 31.

^z 2 Kings xxv. 27.

^b Jer. lii. 31.

^c Ib. v. 32.

^d Ib. v. 33. and 2 Kings xxv. 27, & seq.

^e Beros. apud

^f Joseph. l. i. contra Ap.

^g Beros. ibid.

^h Herodot.

Hist. l. i. c. 77.

march'd towards that City with his Army, took *Susa*; *Nabonides* met and gave him Battle, but being routed, fled into the Citadel of *Borzyppus*. ^h *Cyrus* belieg'd and took *Babylon*; after which Conquest, he was Master of all the *East*, which till then had been divided into several Monarchies. The God of Heaven had given him, as is said in the Book of *Esdra*s, all the Kingdoms of the Earth, viz. *Assyria*, *Babylon*, *Persia*, *Media*, *Syria*, and, in a word, all *Asia*. This mighty Revolution happen'd in the Year of the World 3466, and before CHRIST 538.



CHAP. XXX.

The Deliverance of the Jews out of Captivity.

ⁱ **T**HE Prophets *Jeremiah* and *Isaiah* had foretold that the *Jews* should not be always in Captivity, and the latter of them had clearly specify'd the time that it was to continue, which was seventy Years. When that time was elaps'd, his Prediction was fulfill'd. In the first Year of the Reign of *Cyrus* over *Babylon*, which was of the World 3467, and before CHRIST 537, the Lord, to fulfil the Promise he had made by the Mouth of the Prophet *Jeremy*, touch'd that Prince's Heart, who sent out an Edict, ^k giving leave to all the *Jews* to return to their own Country to rebuild *Jerusalem* and the Temple, to worship their God, and to carry along with them their Gold, their Silver, and their Goods. The *Jews*, who had long wish'd for that Day, prepar'd to set forward. *Zorobabel*, the Son of *Salathiel*, was chief of those who return'd first, being forty two thousand three hundred and sixty Persons, besides Men and Women Servants, who amounted to seven thousand three hundred and thirty seven. They took along with

^h *Xenoph. Cyrop. l. 7.*ⁱ *2 Chron. xxxvi. 1 Esdras ii.*^k *1 Esdras i, ii. 2 Chron. xxxvi. 22. 1 Esdras vii.*

them the Vessels of the Temple, which had been carry'd to *Babylon* in the Reign of *Nebuchadnezzar*, and restor'd to them by express Order from *Cyrus*, to *Mithridates*, the Son of *Gabazar*, who put them into the hands of ¹ *Sassabazar*, Prince of *Juda*. When *Zorobabel*, and those under his Conduct, were come into *Jury*, part of them repair'd to *Jerusalem*, and undertook to rebuild the Temple. They laid the Foundations, offer'd Sacrifices, and made solemn Prayers in that Place; but the *Samaritans*, who had offer'd to be concern'd in building the Temple with the *Jews*, obstructed the carrying on of the Work, and having gain'd some Persons about the King by Corruption, disappointed that Design till the Reign of *Darius Hystaspes*. They sent Letters against the *Jews* to *Cambyses*, whom the Scripture calls *Ahashuerus*, Successor to *Cyrus*, and after him to *Magus*, who possess'd himself of the *Persian* Empire after the Death of *Cambyses*. This *Magus* gave Orders, that the *Jews* should not be permitted to rebuild the City of *Jerusalem* and the Temple. This same Prince, whom Historians call by several Names, is, in the Book of *Esdras*, call'd *Artaxerxes*. In the Reign of *Darius*, the Son of *Hystaspes*, the Prophets *Haggai* and *Zechariah* stirr'd up *Zorobabel* and *Joshua*, the Son of *Josedec*, the High-Priest, to resume the building of the Temple, which had been interrupted. The Governours of the Nations beyond *Euphrates* gave notice of it to *Darius*, who having caus'd the Records to be search'd, and finding therein the leave given by *Cyrus* to the *Jews* to rebuild the Temple, commanded that they should not be hinder'd in their Work. ^m Thus the building of the Temple was finish'd the third Day of the Month *Adar*, in the sixth Year of the Reign of *Darius*, of the World 3489, and before CHRIST 515. They kept the Feast of the Dedication, offer'd Sacrifices, restor'd the Priests and *Levites* to their Functions, celebrated the Passover, and enjoy'd Peace.

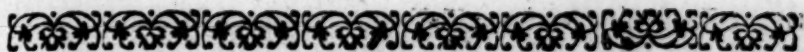
Many of the *Jews* remain'd still at *Babylon*; so that in the Days of *Artaxerxes Longimanus*, and the seventh

¹ *I Esdras* ii. 12.^m *Ib.* vii.

Year of his Reign, that is, after he had been associated in the Empire by *Xerxes*, 473 Years before CHRIST, ⁿ *Esdra*s, the Son of *Saraiah*, of the Priestly Race of *Phineas*, obtain'd leave of that King to return to *Jerusalem*, with several Priests, *Levites*, and other *Jews*, who join'd with those who were there before: But their Neighbours and the King of *Persia*'s Commanders repining at the Prosperity of the *Jews*, abus'd them, threw down the Walls of *Jerusalem*, and burnt the Gates. *Nehemiah*, the Son of *Helkiah*, the King's Cup-bearer, being inform'd by *Hanani* of the miserable Condition his Brethren were in, ask'd leave of *Artaxerxes* to go rebuild *Jerusalem*, which was granted, with Permission to rebuild the Walls of the City, and to cover the Towers of the Temple. He came to *Jerusalem* with that Power in the twentieth Year of *Artaxerxes*, before CHRIST 454, and carry'd on the Work with much Expedition; so that it was finish'd, notwithstanding all the Opposition of their Enemies. When the City and Temple were quite restor'd, *Nehemiah* caus'd the Law to be read to all the People, renew'd their Covenant with God, oblig'd the tenth part of all the People to reside in *Jerusalem*, and sent the other nine to inhabit the Towns in the Country. In conclusion, having restor'd the *Jewish* State to a prosperous Condition, he return'd to *Artaxerxes*, the thirty second Year of his Reign, 442 before CHRIST; but soon obtain'd leave of him to return to *Jerusalem*, where he found many Disorders were committed, which he redress'd, and continu'd to govern the People in Peace.

This History of the Return of the *Jews* into their own Country, is taken from the two Books, which bear the Name of *Esdra*s, tho' they be writ by several Authors. The first is that of *Esdra*s, and the second bears the Name of *Nehemiah*, the greatest part whereof is his.

• I *Esdra*s vii, viii, ix.



CHAP. XXXI.

*The State of the Jews under the Kings of
Macedon and Syria.*

THERE being no Historian who has continu'd the History of the *Jews* after their Re-establishment, we know very little of them till the time of the *Maccabees*. The *Jews* govern'd according to their own Laws, and practis'd their Religion in full Liberty, having High-Priests, in whom the chief Government was; but they remain'd subject to the Dominion of the *Persians*, as long as that Empire subsisted. When *Alexander the Great* had gain'd the Victory at the River *Iffus*, in the Year before CHRIST 337, he march'd to *Jerusalem*, intending to destroy that City; but the High-Priest *Jaddas* met him, with the other Priests in their Priestly Robes, and all the People attending. ° *Alexander*, surpriz'd to see that High-Priest clad in the same manner as he had seen one in a Dream, whilst he was yet in *Macedon*, and who had assur'd him that he should conquer *Persia*, worshipp'd the Name of God, which was on the Plate on the Forehead of that High-Priest, receiv'd him graciously, went into *Jerusalem* and offer'd Sacrifice in the Temple. They shew'd him the Prophecy of *Daniel*, which foretold, that a *Grecian* should subdue the *Persians*. He granted the *Jews* the liberty of living according to their own Laws, and remitted them the Tribute of the seventh Year.

After the Death of *Alexander*, *Syria* falling to *Seleucus's* Lot, the *Jews* ought in course to have been subject to him; but *Ptolemy*, the Son of *Lagus* King of *Egypt*, having possess'd himself of *Syria*, took *Jerusalem* by a Stratagem, entring it on the Sabbath, when the Inhabitants durst not defend themselves. He carried away

° *Joseph. ant. l. II. c. 8.*

a great number of *Jews* into *Egypt*, *Cyrene*, and the Cities of *Libya*. Many also went voluntarily into *Egypt*, which fill'd the City of *Alexandria* with *Jews*, where *Ptolemy* made them free of the City. *Ptolemy Philadelphus*, Son and Successor to *Ptolemy Lagus*, caus'd the Law to be translated into *Greek* by seventy two Interpreters, whom he sent for from *Jerusalem*, and gave Presents to the Temple of *Jerusalem*. ^p *Seleucus Nicator* made the *Jews* free of the City of ^q *Antioch*, and the other Cities of *Syria*, in the Reign of *Antiochus the Great*, King of *Asia*, who made War on *Ptolemy Epiphanes*, King of *Egypt*. *Syria* being the Seat of the War, the *Jews* suffer'd very much; but at last *Antiochus* being victorious, they submitted to him, receiv'd him with his Army into their City, and join'd with him for recovering the Citadel of *Jerusalem*, which was held by a Garison left there by *Scopas*, *Ptolemy's* General. *Antiochus* in return gave them leave to live according to their own Laws, and granted them several Privileges. That King afterwards concluded a Peace with *Ptolemy*, and gave him his Daughter *Cleopatra* in Marriage, assigning her *Cæle-Syria*, *Phœnicia*, *Jury* and *Samaria* in Dower. *Onias*, the High-Priest, refusing to pay the Tribute to the King of *Egypt*, that Prince was ready to invade *Judæa*; but *Joseph* the Son of *Tobias* appeas'd him, by paying that Tribute. After the Death of *Ptolemy Epiphanes*, ^r *Seleucus Philopater* King of *Asia*, ^s at first favour'd the *Jews*, and supply'd them with all things for the Service of the Temple and the Sacrifices at his own Expençe; but some time after being inform'd by one *Simon* of the Tribe of *Benjamin*, that there were great Treasures in the Temple, he sent *Heliodorus* to take them away. That Commander going into the Treasury of the Temple, was struck down, lost his Speech and Senses, and did not recover till the High-Priest ^t *Onias* pray'd for him. ^u This *Heliodorus* afterwards murder'd *Seleucus*, designing to succeed him in the Throne; but *Eumenes* and *Attalus* driving him thence, set up *Antiochus Epiphanes*,

^p *Justin. Hist.* 34.

^r *Joseph.* l. 13.

^q *Euseb in Chronic.* c. i. ^r *2 Maccab.* c. iii.

^s *2 Macc.* xiii.

^t *1 Macc.* i. 11.

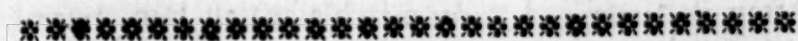
Son to *Antiochus the Great*. This Prince occasion'd much Trouble among the *Jews*, giving the High-Priesthood to *Jason*, Brother to *Onias*. *Jason* alter'd the Form of Divine Worship, and chang'd the Customs of the *Jews*. ^w *Antiochus*, after taking a Journey into *Egypt*, came to *Jerusalem*, where he was receiv'd with much Pomp by *Jason*. Three Years after, *Jason* sent *Menelaus*, Brother to *Simon*, to carry Money to the King. This Man supplanted *Jason*, purchasing the High-Priesthood of *Antiochus*, and expelling *Jason*, who withdrew into the Country of the *Ammonites*. *Menelaus* failing to pay the promis'd Sum, yielded up his Place to his Brother *Lysimachus*; but afterwards, to recover it, sold the sacred Vessels, and caus'd *Onias*, who was withdrawn to *Daphne*, to be slain by *Andronicus*, who was punish'd for that Crime; and the People of *Jerusalem* mutiny'd against *Lysimachus*, and kill'd him. *Menelaus*, the Contriver of all those Mischiefs, found means to clear himself, and get his Accusers condemn'd. Upon the Report that *Antiochus* was preparing to make War in *Egypt*, ^x *Jason* came with a thousand Men to attack *Jerusalem*, and recover the High-Priesthood. He took the City, and *Menelaus* fled into the Citadel. *Jason* made a great slaughter of the People in the City; but could not take the Citadel, and was again oblig'd to fly into the Country of the *Ammonites*; was cast into Prison by *Aretas*, King of the *Arabs*; whence making his escape, he fled from one City to another, and died at *Lacedamon*. ^y *Antiochus*, who was then in *Egypt*, return'd in a Rage against the *Jews*; and having taken *Jerusalem* by Force, put the Inhabitants to the Sword; eighty thousand were slain in three Days; forty thousand taken Prisoners, and as many sold. He enter'd the Temple, attended by *Menelaus*, profan'd it, and carry'd away the Treasures, leaving at *Jerusalem*, *Philip* a *Phrygian* by Extraction; and *Andronicus* and *Menelaus* at *Garizim*. The latter sent *Apollonius* to *Jerusalem* with an Army, who massacred many *Jews* on the Sabbath; the City was plunder'd, many of the Inhabitants led away Captives, and part of

^w 2 Macc. iv.^x Ib. v.^y Ib. iii. 9.

the rest oblig'd to fly. After this, *Antiochus* gave Orders, that the *Jews* should be compell'd to embrace the Religion of the *Gentiles*. He caus'd the Temple of *Jerusalem* to be call'd the Temple of *Olympian Jove*, fill'd it with Abominations, and oblig'd the *Jews* to sacrifice to Idols on pain of Death. Those who met in Caves to keep the Sabbath, were burnt; the Book of the Law was cast into the Fire; the circumcising of Infants was forbid; Women accus'd of having circumcis'd their Children were publickly led about the City, with their Infants hanging at their Breasts, and then cast headlong from the Walls.

It is common in Times of Persecution ² for weak Men to submit to Violence. Some of the *Jews* did so; but many rather chose to die, than to forsake the Law of God. Among these last was *Eleazer*, one of the prime Doctors of the Law. That venerable old Man being urg'd to eat Swine's Flesh, preferr'd a glorious Death before an ignominious Life, and went voluntarily to execution. He would not so much as counterfeit the eating of it, but died resolutely for his Religion. * Seven Brothers, and their Mother, were taken, and put to the most exquisite Tortures, to oblige them to renounce their Religion; but they, with wonderful Constancy, endur'd all the Cruelties the Rage of their Persecutors could invent, and were all slain, with their Mother, on that account. The *Jews* continu'd for some time under this Oppression; from which at length they were rescu'd by the *Maccabees*.

² 2 Macc. vi. * *Hist. septem fratrum apud Josephum. 2 Macc. vii.*



C H A P. XXXII.

The History of the MACCABEES.

THE *Jews*, after having been a long time under the Tyranny of the Kings of *Syria*, were deliver'd by the *Maccabees*. * These *Maccabees* were the Sons of *Mattathias*, the Son of *John*, the Son of *Simon* the Priest, of the Race of *Joiarib*. He had fled from *Jerusalem* during the Persecution, and was withdrawn to the Mountain of ^b *Media* with five Sons, *John*, *Simon*, *Judas*, *Eleazer*, and *Jonathan*. He encourag'd these his Sons to assert their antient Religion; and when those whom King *Antiochus* sent to *Media* to oblige the Inhabitants to sacrifice, and burn Incense in honour of their Idols, came thither, he resolutely refused to do it, and with his own Hand slew a *Jew*, who was going with *Antiochus's* Officer to offer Incense to the Idols. This done, he fled to the Mountains with his Sons, whither several *Jews* follow'd him. King *Antiochus's* Officers attack'd them there on the Sabbath, and slew 1000, who would not defend themselves because of the Day. Hereupon the rest came to a Resolution, not to make any scruple for the future, of fighting with such as should attack them on the Sabbath. They form'd a Body of Forces under the Command of *Mattathias*, and fell upon their Enemies as they found an Opportunity; destroy'd the Altars of the Idols, and caus'd the Children to be circumcis'd. ^c *Mattathias* dy'd some time after, at 146 Years of Age, after exhorting his Sons to defend their Nation and their Religion, and declaring *Judas Maccabeus* General of the Forces. The Command was accordingly conferr'd on him after his Father's Death, and he soon made appear that he was worthy of it, by

* 1 Macc. ii. ^b 2 Macc. v. ^c 1 Macc. ii. *Joseph. l. 12. c. 3.* 99.

his Courage and Conduct. *Apollonius* having rais'd an Army in *Samaria*, ^d *Judas* march'd against him, routed and slew him. *Heron*, who commanded the Troops of *Syria*, came also to fight *Judas*, ^e advancing as far as *Bethoron*, with a numerous Army; ^f but *Judas*, tho' inferior in number, defeated and pursu'd him, ^g kill'd eight hundred of his Men on the spot; ^h the rest fled into the Country of the *Philistines*. This News being brought to *Antiochus*, he was much enrag'd, rais'd a powerful Army, and went away into *Persia*, to levy Tribute to defray the Charge of the War, leaving *Lysias*, the Chief of his Royal Household, to govern the Country from the *Euphrates* to *Egypt*. ⁱ He gave him the one half of his Forces, with Orders to send an Army into ^k *Judæa*, utterly to destroy *Jerusalem*, to extirpate the *Jews*, and to settle Strangers in the Country. *Lysias* appointed *Ptolemy*, the Son of *Dorimoni*, *Nicanor* and *Gorgias* to put those Orders in execution. He gave them an Army of 40000 Foot, and 7000 Horse. Those Generals advanc'd into the Country, and encamp'd at *Emmaus*. ^l *Judas* and his Brothers gather'd their Forces, and took Post at *Masphe*, opposite to *Jerusalem*. ^m *Gorgias* detach'd 5000 Men, and set forward in the Night to attack the *Jewish* Camp. *Judas* having Intelligence of it, march'd with his best Troops to fall upon the main Body of the King's Army at *Emmaus*. *Gorgias* coming to *Judas's* Camp, found it empty; but *Judas* came up to his Camp at Break of Day, with 3000 Men. ⁿ The Enemy march'd out to charge him, whom he routed, cut many in pieces, and pursu'd the rest into the Country of *Edom*. Three thousand were kill'd upon the spot. Then *Judas* return'd to attack the Body *Gorgias* had led into the Mountains, believing the *Jews* had been retir'd thither; but when *Gorgias* understood that his main Body had been defeated, his Camp enter'd and burnt, and that *Judas's* Army was in the Plain ready

^d 1 Macc. iii. 8. 2 Macc. viii.^e Joseph. l. 12. c. 9.^f 1 Macc. iii.^g Joseph. l. 12. c. 10.^h Ibid.ⁱ 1 Macc. iii.^k 2 Macc. viii.^l 1 Macc. iii.^m 2 Macc. viii.ⁿ Ibid.

to give him Battle, a panick Fear seiz'd his Men, and they all fled into the neighbouring Countries. *Judas's* victorious Army plunder'd the Camp, and took a great Booty. ° After this he defeated *Timotheus* and *Bacchides*, and repair'd to *Jerusalem* to return thanks.

The *Jewish* Nation did not enjoy Peace long after this Victory. P The next Year *Lyfias* rais'd an Army of 60000 Foot and 5000 Horfe, and came in Person to extirpate the *Jews*. *Judas* met that formidable Army with only 10000 Men, and ventur'd to give battle; in which 5000 of *Lyfias's* Men were cut in pieces, and the rest put to flight. *Lyfias* return'd to *Antioch*, and rais'd more Forces, to return into *Judea* with a more powerful Army than before.

¶ *Judas* by these Victories becoming Master of *Judea*, began with cleansing the Temple, and restoring it to the same Condition it was in before; causing it to be dedicated again, and the Worship of God reviv'd. He fortify'd Mount *Sion*, enclosing it with Walls and Towers. s Having put the Capital into this posture of Defence, he also fortify'd t *Bethsura*, a City near *Edom*; and made War on the neighbouring Nations, which had conspir'd to destroy the *Israelites* that were among them. He routed the *Edomites* and *Ammonites*, entred the Country of *Gilead*, took many Towns, and rescu'd a great number of *Jews*, whom he carry'd into their own Country. u *Simon*, Brother to *Judas*, defeated the Enemies of the *Jews* in w *Galilee*, and brought away the *Jews* that were in those Parts. *Joseph*, the Son of *Zachary*, and *Azariah*, whom *Judas* had left to rule the People, and secure *Jury* during his Absence, going out to attack *Jamnia*, were beaten by *Gorgias*, and obliged to retire to the Frontiers of *Jury*.

Whilst these things happen'd in *Jury*, x *Antiochus* advancing into *Persia*, march'd towards the City of *Elymais*, y or *Persepolis*, to Plunder it. The Inhabitants of it having notice thereof, charg'd, routed; and obliged

° 2 Macc. viii.

P 1 Macc. iv.

¶ Ibid.

† 2 Macc. x.

s Ib. ii.

¶ 1 Macc. iv.

u Ib. v.

w 2 Macc. v.

x 1 Macc. vi.

y 2 Macc. ix. *Joseph* l. 12. c. 13.

him to return to ^a *Babylon*. At *Ecbatane* he receiv'd the News of the ill Success his Armies had met with in *Jury*, which touch'd him to the Heart; and being resolv'd to take Revenge for that Disgrace, hasten'd forward. By the way he fell from his Chariot, his whole Body was bruised, and his Limbs mash'd with the Fall. This Accident, together with his Vexation, occasion'd a Corruption in his Body, in such sort, that he swarm'd with Worms, and his Flesh rotted off. Then he repented, but too late, of the Harm he had done the *Jews*. Being at the point of Death, he declared his Son ^a *Antiochus Eupater* his Successor, and appointed his Foster-Brother and Favourite *Philip* Regent of the Kingdom. *Antiochus* dy'd on the Mountains of *Persia*, in the Year 149 of the *Grecian* Empire, of the World 3841. *Philip* caus'd his Body to be carry'd to *Antioch*; and being solicitous for his own Safety, because *Lyffias* had all the Authority in the Country, retir'd into *Egypt* to *Ptolemy Philometor*.

The War against the *Jews* continu'd under *Antiochus Eupater*, (the Son of *Antiochus Epiphanes*) whom *Lyffias* had caus'd to be declar'd King. ^b At the Beginning of his Reign, *Lyffias*, who had all the Authority, caus'd the War to be continu'd by ^c *Gorgias*, with the Assistance of the *Edomites* and *Ammonites* commanded by *Timotheus*. *Judas Maccabeus* got several Victories over them. *Timotheus* having gather'd considerable Forces, march'd to possess himself of *Jury*. *Judas* departing *Jerusalem*, gave him battle, and slew 20500 Men and 600 Horses. *Timotheus* retir'd into the Fortrefs of *Gazara*, where his Brother *Chareas* commanded. *Judas* besieg'd the Place, and took it five Days after. *Timotheus* was dragg'd out of a Ditch where he had hid himself, and slain with his Brothers *Chareas* and *Apollophanes*. ^d *Lyffias* hearing what had happen'd in *Jury*, gather'd 80000 Foot and Abundance of Horse, to attack *Jerusalem*. Being come to *Bethsura*, he assaulted that Place. *Judas* march'd from *Jerusalem*, attack'd him, kill'd 11000 of his Foot and

^a *Appian. in Syriacis*,
^d *2 Macc. x. 37*.

^b *2 Macc. x.*

^c *1 Macc. v.*

^e *2 Macc. x.*

1600 Horse, and routed the rest. *Lyffias* himself fled, and returning to *Antioch*, granted the *Jews* Peace, and the Liberty of their Religion.

But this Peace was soon disturb'd by their Neighbours, who bore the *Jews* an implacable Hatred. * The People of *Joppe* drowned about two hundred; but † *Judas* soon took Revenge, burning the Port of *Joppe*, and putting to the Sword all the Inhabitants, who had escap'd the Fire. Being inform'd that the People of *Jamnia* design'd to treat the *Jews* living among them, as the others had done; he also burnt their Harbour, and all the Ships in it. From *Jamnia* he march'd against *Timotheus*, was attack'd on his way by a Body of five thousand *Arabian* Foot and five hundred Horse, whom he defeated, and then made Peace with them; took the strong Town of *Casphin*, assaulted *Characa*, where *Timotheus* had left ten thousand Men in Garison, and put them all to the Sword. In fine, § he routed *Timotheus*, took him Prisoner, and dismiss'd him, upon condition that he should release the *Jews* he had taken Prisoners. He slew twenty five thousand Men at *Carnion*, took *Ephron*, and defeated the Army of *Gorgias*, who escap'd narrowly himself. He gather'd all his Forces at *Odolla*, and sent thence to take up the Bodies of his Dead, to bury them among their Ancestors. Under the Garments of those that had been kill'd in the Fight, were found things that had been consecrated to the Idols at *Jamnia*; which was assign'd for the Cause of their Death. *Judas* caus'd a Gathering to be made of two thousand Marks of Silver, which he sent to *Jerusalem*, that Sacrifice might be offer'd for the Sins of the Dead, having a sound and religious Belief (says the Author of *The Book of Maccabees*) concerning the Resurrection; for had he not hop'd that those who had been slain would rise again, it would have been superfluous to pray for them. Whence he concludes, that it is a holy and wholesome Practice to pray for the Dead, that they may be discharged from their Sins.

* 1 Macc, v.

† 2 Macc, xii.

§ Ib.

Judas, after so many Victories, was not yet Master of all *Jury*.^b The Citadel of *Jerusalem* still held for the King of *Syria*,ⁱ the Garrison whereof was very troublesome to such as resorted to the Temple. It was therefore besieged, and sent to crave Relief of the new King, who immediately gathered an Army of one hundred ten thousand Foot, and twenty thousand Horse, and thirty two Elephants. *Menelaus*, whom *Antiochus* had appointed High-Priest, pretended to entreat the King for his People; but his Prayers only tended to procure to himself the supreme Authority. *Lyfias* having acquainted *Antiochus*, that the said *Menelaus* was the Occasion of all those Troubles, the King caused him to be seized, and cast down headlong from the top of a Tower. *Antiochus's* Army march'd into *Idumaea*, and laid siege to *Bethsura*, which Place made a good Defence; and *Judas*, marching to the Relief of it, attack'd one Quarter of the King's Army in the Night, kill'd four thousand Men, and struck a Terrour into the whole Camp. Nor did he refuse to give Battle in the Day, wherein *Eleazer*, the Son of *Saura*, perform'd an Act of wonderful Bravery; for spying an Elephant larger than the rest, with the Royal Arms, he thought the King had been upon him: He rush'd into the midst of the Enemies, killing all that stood in his way, and standing under the Belly of the Elephant, ran his Sword into his Body; the Beast fell, and he was crush'd to death. How resolute soever the *Jews* were, the vast number of the King's Troops oblig'd them to retire. Then the King's Army march'd to *Jerusalem*, and *Bethsura* surrender'd upon Articles.

The *Jews* were now in great danger of being reduc'd to their former Condition.^k The Jealousy between *Lyfias* and *Philip* deliver'd them. *Lyfias* laid siege to the City of ¹ *Jerusalem*, which was brought to distress for want of Provisions, when the News came that *Philip* was return'd from *Persia* and *Media* with the Army he commanded, and prepar'd to take upon him the Go-

^b 1 Macc. vi.ⁱ Joseph. lib. 12. c. 14.¹ 2 Macc. xiii.^k 1 Macc. vi.

vernment of the Kingdom. ^m *Lyfias* immediately return'd to the King, and advis'd him to order his own Affairs, and grant Peace to the *Jews*, permitting them to live under their own Laws. This Propofal pleas'd the King and his Council, and he sent to offer Peace to the *Jews*, who accepted of it. The King went up to Mount *Sion*, and having seen the Fortifications, caus'd the Walls to be thrown down, contrary to Agreement. Then he fet out in hafte, and return'd to *Antioch*, where he found *Philip* had made himfelf Master of the City, gave him Battel, and recover'd it.

Antiochus Eupater did not fit long upon the Throne; he was foon difpoffefs'd by *Demetrius*, firnamed *Philopater*, the Son of *Seleucus*; who, departing from *Rome*, ⁿ came into *Syria* by Sea, with Forces, and feiz'd the Port of *Tripoli*. ^o He poffefs'd himfelf of a great part of the Kingdom, and entring *Antioch*, ^p the Army fecur'd *Antiochus* and *Lyfias*, to deliver them up to *Demetrius*. He refufing to fee them, they were put to death by the Soldiers, and *Demetrius* took poffeffion of all the Kingdom.

^q *Alcimus*, whom *Antiochus Eupater* had created High-Prieft after putting ^r *Menelaus* to death, and who had voluntarily defil'd himfelf at the time when the ^s *Jews* mix'd with the *Gentiles*, and was thereby become unworthy of the Priefthood, which he had been depriv'd of; that *Alcimus*, I fay, went to *Demetrius*, accus'd *Judas Maccabeus* and his Party of carrying on the War, of exciting Sedition, of being an Enemy to the Kings of *Syria*, and of perfecuting his faithful Servants. He advis'd him to fend fome Perfon thither, to look into the Pofture of Affairs. *Demetrius* gave that Commiffion to *Bacchides*, who commanded beyond the *Euphrates*. He confirm'd *Alcimus* in the Priefthood, and *Bacchides* came with Forces into *Jury*, to put him in poffeffion, and to punifh *Judas* and his Party. The Doctors of the Law meeting together, went to wait on *Bacchides* and

^m 2 Macc. xiii.

^p *Joseph. lib. 12.*

^q *Joseph. lib. 12.*

ⁿ *Just. n. lib. 34.*

^o 1 Macc. vii.

^o *Appian. in Syr.*

^r 2 Macc. xv.

Alcimus, to offer Peace. *Alcimus* caus'd sixty two of them to be seiz'd, and put to Death in one Day, contrary to his Word given them. This Perfidiousness incens'd the People against him. However *Bacchides*, who had the Power in his Hands, put *Alcimus* into possession of all the Country, and left Troops to support him. *Alcimus* being Master of the Country, made a great slaughter of the *Jews*, who were not for him. *Judas* stood upon his defence, and *Alcimus* being sensible that his Party was not the most powerful, he return'd to the King, before whom he charg'd *Judas* and his Followers with many Crimes. *Demetrius* sent *Nicanor*, one of the prime Men in his Court, with Orders to take *Judas*, to destroy all his Party, and to set up *Alcimus*. The *Gentiles*, whom *Judas* had expell'd *Judaea*, join'd *Nicanor's* Army. The *Jews* gather'd together by order of their General, with his Brother *Simon* to head them, who attack'd *Nicanor's* Van; but all his Army coming up, the *Jews* were oblig'd to retire. *Nicanor* perceiving the Bravery of *Judas's* Men, offer'd him Terms of Accommodation. The two Generals met and agreed. *Nicanor* remain'd at *Jerusalem*, where he did nothing that was unjust. He dismiss'd part of his Troops, and liv'd some time in a friendly manner with *Judas*. *Alcimus* observing the Friendship that was between them, repair'd to *Demetrius*, and told him, that *Nicanor* sided with *Judas*, and betray'd the State. The King incens'd by the Suggestions of *Alcimus*, sent positive Orders to *Nicanor*, to secure *Judas*, and send him Prisoner to *Antioch*. *Nicanor* being oblig'd to obey, did what he could to surprize him; but *Judas* suspecting it, would not come within his reach. *Nicanor* went to attack him near *Chapharsalama*, had the better of *Judas's* Army, and slew five thousand; the rest retir'd to *Jerusalem*. *Nicanor* pursu'd, and went up to Mount *Sion*. Some of the Priests went to treat with him, of whom he demanded they should deliver up *Judas* to him, threatening to raze the Temple if they did not. He sent five thousand Men to seize *Razias*, a Man zealous for Re-

¹ 1 Macc. xii.

² 2 Macc. xiv, xv.

ligion, who rather than fall into their Hands, ran his Sword into his Body, and cast himself down from the Wall.

^w *Nicanor* being inform'd that *Judas* was in the Land of *Samaria*, resolv'd to attack him. *Judas* encamp'd with three thousand Men at *Adaraza*; the Battle was fought on the thirteenth of the Month *Ador*, *Nicanor* slain, and his Army put to flight. *Judas's* Men pursu'd them from *Adaraza* to the Entrance into *Gazara*, sounding Trumpets to give notice to the others of their Victory. The People coming out of the Villages, charg'd the Enemy; so that all their Army, consisting of thirty five thousand Men, was cut in pieces, not one escaping. *Judas* caus'd the Head and the Arm of *Nicanor* to be carry'd to *Jerusalem*, and instituted a Festival in memory of this Victory.

After this the *Jews* remain'd absolute Masters of *Jerusalem*, had Peace for some time, and concluded an Alliance with the *Romans*; but soon after, *Demetrius* sent *Bacchides* and *Alcimus* against him with his best Troops. They march'd by the Way which leads to *Galgala*, took that City, and slew Abundance of People; and then advanc'd to *Jerusalem*, the first Month of the hundred fifty second Year of the *Greek* Empire, and of World 3843. They sent a Detachment of twenty two thousand Foot and two thousand Horse to *Berræa*. *Judas* lay at *Laißus* with three thousand Men, who, tho' they were the best of his Troops, were frighted at the sight of the Enemy, y insomuch that most of them slipt away, and only eight hundred remain'd with him. He refus'd not to give Battel with that Handful of Men, he broke the right Wing where *Bacchides* commanded, and pursu'd it to the Mountain of *Azolus*; but the left Wing following, and enclosing him, there was for a long time an obstinate Engagement. Many were slain on both sides; but *Judas* being at last kill'd, his Men fled. His Brothers *Jonathan* and *Simon* carry'd away his Body, and bury'd it among their Ancestors at *Medin*.

^w 2 Macc. xiv, xv.

^x 1 Macc. viii, ix.

^y Ib. ix.

The Death of *Judas* made an Alteration in the Affairs of the *Jews*. *Bacchides* being assisted by *Judas's* Enemies, made himself Master of all the Country, and gave the Government thereof to wicked Men, Enemies to *Judas*, who wreak'd their Vengeance on those that were of his Party. Then *Judas's* Friends chose *Jonathan*, Brother to *Judas*, for their General. *Bacchides* hearing of it, would have put him to Death; which being known to *Jonathan*, his Brother *Simon*, and all their Followers, they fled into the Desert of *Thecue*, and rested near the Waters of the Lake of *Aspha*. *Bacchides* came himself with all his Army on the Sabbath over the *Jordan*. *Jonathan* sent his Brother *John* to convey the Baggage into the Country of the *Nabathæans*, to secure it; but the Sons of *Jambri*, the *Moabite*, sallying out of *Madaba*, took and carried away *John* and all he had. Some time after *Jonathan* reveng'd the Death of his Brother, surprizing the Sons of *Jambri* at a Wedding, where many of them were kill'd, and the rest fled into the Mountains. After this Expedition, *Jonathan* and his Men return'd to the *Jordan*, where *Bacchides* attack'd them. They made a brave Defence, but being no longer able to stand it, cast themselves into the Water, and swam the *Jordan*. *Bacchides* had like to have been kill'd by *Jonathan*, and lost a thousand Men upon the spot. Then he return'd to *Jerusalem*; fortify'd the Towns, put Garisons into them, and took Hostages for the Fidelity of the Inhabitants. ² The next Year *Alcimus* died, after having caus'd the inner Wall of the Temple to be cast down. ^a *Bacchides*, after the Death of *Alcimus*, return'd to the King, and the Country enjoy'd Peace for two Years. *Jonathan* and his Party liv'd quietly during that time; but at the end of two Years, his Enemies prevail'd with *Bacchides* to return. *Jonathan* slew the principal Advisers of it, and withdrew, with his Brother *Simon* and his Followers, to *Bethbessen*, which is near the Desert, and fortify'd that Place. *Bacchides* laid siege to it for some time, but *Jonathan* and *Simon* sallying, routed his Army, which made

² 1 *Macc.* ix.^a *Appian. in Syr. Joseph. l. 13.*

him give ear to an Accommodation propos'd by *Jonathan*, and swear never to do him any further harm. He restor'd to him the Prisoners of *Juda*, and never return'd into the Country. Thus the War ceas'd in *Israel*, and *Jonathan* dwelt at *Machmas*, where he began to judge the People in Peace. ^b His Power was soon increas'd by King *Demetrius*; for *Alexander*, who call'd himself the Son of ^c *Antiochus Epiphanes*, having proclaim'd himself King in the Year of the *Greeks* 160, of the World 3850, and before CHRIST 154, *Demetrius* thought fit to conclude an Alliance with *Jonathan*, for fear he should join with *Alexander*. He gave him Authority to raise an Army, to provide Arms, and order'd the Hostages which were in the Citadel to be deliver'd to him. *Jonathan* coming to *Jerusalem*, read his Orders, receiv'd the Hostages, and rebuilt the Walls of *Jerusalem*. *Alexander* on the other hand, to gain *Jonathan*, writ to him, that he should be High-Priest of his Nation. *Demetrius* also made the *Jews* more advantageous Offers than they could have expected; but *Jonathan* and the *Jews*, not believing them sincere, sided with *Alexander*, who soon after defeated *Demetrius's* Army, and slew him. He concluded an Alliance with *Ptolemy* King of *Egypt*, who gave him his Daughter *Cleopatra* in Marriage. *Jonathan* met those two Kings at *Ptolemais*; *Alexander* did him much honour, and appointed him next to himself Prince and Chief of *Judæa*.

Alexander did not reign long. ^d About two Years after his Accession, in the Year of the *Greeks* 165, of the World 3856, and before CHRIST 148, ^e *Demetrius* the Son of *Demetrius Soter*, resolving to revenge his Father's Death, and recover his Kingdom, came from *Crete* into *Syria*, and made War on *Alexander*. He gain'd over to his Party *Apollonius*, Governor of *Cæle-Syria*, who enter'd *Judæa*, to oblige *Jonathan* to quit the side of *Alexander*, and join'd with *Demetrius*. *Apollonius* came with an Army to *Jamnia*, and sent to threaten *Jonathan*, who march'd from *Jerusalem* with 10000

^b *Justin. l. 35.*^c *1 Macc. x.*^d *lb. x. xi.*^e *Joseph. lib. 13. Justin. lib. 35.*

Men. His Brother *Simon* came to his assistance, and took the City of *Joppe*; then giving Battel to *Appollonius's* Army, in the Plain of *Azoth*, he routed it, burnt the Town of *Azoth*, and took that of *Ascalon* upon Conditions. ^f King *Pto'emy*, under colour of assisting *Alexander* his Son-in-Law, possess'd himself of the Cities of *Syria*, declar'd for *Demetrius*, and defeated *Alexander's* Army, who was kill'd by a Prince of the *Arabs*. *Pto'emy* died three Days after, and *Demetrius* remain'd peaceable Possessor of his Father's Kingdom. During that time, *Jonathan* laid siege to the Citadel of *Jerusalem*. *Demetrius*, who had made himself Master of *Ptolemais*, writ to him to raise the Siege; but *Jonathan* repair'd to him, with Presents, made his Peace, and obtain'd his Confirmation in the High-Priesthood, and the Liberty of *Judaa*, *Samaria* and the neighbouring Towns, on Condition that he should pay 300 Talents. Some time after, *Tryphon* having caus'd *Antiochus* the Son of *Alexander* to be proclaim'd King, *Jonathan* laid hold of that Opportunity to ask leave of *Demetrius*, to expel those who were in the Citadel of *Jerusalem*, and the other Fortresses of *Judaa*; which *Demetrius* granted him, on Condition that he should send him Succours. *Jonathan* caus'd 3000 Men to march to *Antioch*, who sav'd *Demetrius's* Life; but he soon forgot that Service, and did *Jonathan* all the harm he could. On the other side, *Tryphon* in the Name of *Antiochus*, confirm'd *Jonathan* in the High-Priesthood, and appointed his Brother *Simon* Governor from the Coast of *Tyre* to the Frontiers of *Egypt*. At this time *Jonathan* took the City of *Gaza*, and *Simon* that of *Bethsura*, ^g He fought the Army *Demetrius* had sent into *Judaa*, and rallying his Men, who had fled at first, routed the Enemy, ^h slew 3000 of them, and returned to *Jerusalem*. He renew'd the Alliance with the *Romans* and the *Lacedamonians*. ⁱ Being inform'd *Demetrius's* Generals were return'd against him with a greater Army than the former, he met them in the Country of the *Amathites*; but they in a Consterna-

^f 1 Macc. xi.^g 1 Macc. xii.^g Ibid.^h Joseph. lib. 13. c. 9.

tion retir'd by Night, and *Jonathan* made Excursions into the Country of the *Arabs*; after which, his Brother *Simon* possess'd himself of *Joppe*, and he repair'd the Walls of *Jerusalem*, and built a Fortress, ^k *Tryphon* designing to kill *Antiochus*, and make himself King, resolv'd to seize *Jonathan*; and in order to it repair'd to *Bethsan*, where *Jonathan* met him with a numerous Army; but *Tryphon* perswaded him to dismiss it, and go along with him to ^l *Ptolemais*, pretending to put that City into his hands. As soon as he was there, the Inhabitants shut their Gates, and secur'd him. At the same time *Tryphon* sent Forces of Horse and Foot into *Galilee*, to put to the Sword all those who had been with *Jonathan*. They thought to have found it an easy Undertaking, because they had no Generals; but ^m *Simon*, *Jonathan*'s Brother, was put into that Command, and prepar'd to engage *Tryphon*, who was come into the Country of *Judea* with an Army. He brought *Jonathan* along with him Prisoner, and demanded his two Sons for his Ransom, under colour of releasing him. *Simon* sent them to him, with 100 Talents; but as soon as *Tryphon* had them, he put them and their Father *Jonathan* to death, and return'd into his Country, where he murder'd King *Antiochus*, and possess'd himself of the Kingdom. *Simon* caus'd a stately Tomb to be built at *Modin* for his Father and Brothers, ⁿ concluded an Alliance with *Demetrius*, and entirely deliver'd his Nation from the Yoke of the *Gentiles*, in the Year of the *Greeks* 170, of the World 3861, and before CHRIST 143. From that time the *Jews* began to reckon their Years from the Pontificate or High-Priesthood of *Simon*, who took the City of *Gaza*, and had the Citadel of *Jerusalem* deliver'd to him upon Composition. *Jury* after this continu'd in Peace during the Life of *Simon*, tho' *Demetrius* was routed and taken by *Arfaces*, King of the *Perfians*. He recover'd all the strong Holds in the Country and renew'd the Alliance with the *Romans* and the *Lacedamonians*. ^o *Antiochus*, the Son of *Demetrius*, being

^k 1 Macc. xii.^m Ibid.^l 1 Macc. xii, xiii. *Joseph. lib. 13. c. 11.*ⁿ *Appian. in Syr.*^o 1 Macc. xiv.

restor'd to the Throne, confirm'd *Simon* in the Sovereignty over all *Judaea*, and he in return sent him a Reinforcement of 2000 Men to make War on *Tryphon*; but *Demetrius* would not receive them, and broke the Treaty of Alliance, requiring *Simon* to restore to him *Joppe*, *Gazara*, and the Citadel of *Jerusalem*, or else to pay him 1000 Talents in Silver. ¶ *Simon* refusing, *Antiochus* sent *Cendebeus* with an Army to invade *Jury*. *Cendebeus* being come to *Jamnia*, began to ravage the Country. *Simon* sent his two Sons *Judas* and *Hircannus* against him; *Cendebeus's* Army fled, the Jewish Troops pursu'd, and slew 2000. After this Defeat, *Simon* continu'd in Peace.

He did not enjoy the Fruits of this Victory long. ¶ He was soon after murder'd by the Treachery of his Son-in-Law *Ptolemy*, whom he had appointed Governor of the Plain of *Jericho*. That Man, who was rich and ambitious, aspiring to make himself Master of the Country, laid hold of the Opportunity, when *Simon* and his Sons *Mattathias* and *Judas* were visiting the Cities of *Judaea*; and having receiv'd them into a Fort he had built, caus'd them to be murder'd after a great Feast. He sent Men at the same time to *Gazara*, to kill *John Hyrcannus*, *Simon's* third Son; and attempted to gain the Army and the City of *Jerusalem* by Corruption: But *Hyrcannus* having receiv'd the News of the Murder of his Father and Brothers, slew those who came to kill him, and succeeded his Father *Simon* in the Year of the World 3869, and before CHRIST 135.

It is generally believ'd that the Name of *Maccabees* given to the Sons of *Mattathias*, is taken from the four initial Letters of this Sentence in *Exodus*, chap. xv. v. 11. MI CAMOCHA BAALIM JEHOVAH? *Who is like thee among the Lords, O Lord?* Which Sentence it is thought they put on their Colours. They and their Descendants have also been call'd *Assamoneans* or *Asmoneans*, which signifies Governors or Princes of the Religion.

The History of *Mattathias* and his Sons, which we have related, is taken from two Books, call'd of *Macca-*

¶ 1 Macc. xv, xvi.

¶ 1 Macc. xvi. Joseph. lib. 13. c. 14.

bees,

bees, compos'd by two several Authors. The first by a Jew, who writ under *Hyrchanus*; and the second is an Abridgment of the History of *Jason*, a Jew of *Cyrene*, both Authors of that Age, and of good Reputation. Here ends the History of the Books of the Old Testament; what I shall tell you hereafter till the Birth of *JESUS CHRIST*, will be taken out of the History of *Josephus*, who took it from the Memoirs of those Times.



CHAP. XXXIII.

The History of the Asmonæans.

HYRCANUS did not long remain quietly possessor of his Kingdom. At the beginning of his Reign, ^r *Antiochus Sidetes* King of *Syria* enter'd *Judæa* with a powerful Army, and laid siege to *Jerusalem*. He could not take it by Force, but the besieg'd wanting Provisions, *Hyrchanus* was oblig'd to treat with him, who granted the *Jews* the liberty of living according to their own Laws, on condition they should lay down their Arms; that they should yield up to him the Tributes of *Teppe*, and of all the Cities without *Judæa*; and that they should pay him 500 Talents, 300 down, and Hostages for the Payment of the other 200. This Treaty being concluded, *Antiochus* enter'd *Jerusalem*, *Hyrchanus* receiv'd him in pompous manner, and follow'd him with some Troops to the *Parthian* War. Thus the *Jews* became Tributaries to the Kings of *Syria*; but they did not continue so long; for as soon as *Antiochus* was dead, *Hyrchanus* not only shook off the Yoke of *Syria*, but also carried the War into that Country, took several Cities, made himself Master of ^s *Sichem* and *Garizim*, destroy'd the

^r *Joseph. Ant. lib. 13. c. 14, 15, 16. and l. 1. Belli Judaici. c. 12.*

^s *Joseph. ibid. & cap. seq.*

Temple of the *Samaritans*, and subdu'd the *Idumeans*. He was the first King of the *Jews* that kept Strangers in his pay; * he open'd *David's Tomb*, and took thence 3000 Talents; in fine, he govern'd the *Jews* in Peace twenty nine Years, and left the High-Priethood and the Sovereignty to his Son ^u *Judas Aristobulus*, in the Year 107 before CHRIST. ^w This Man took the Title of King, but his Reign lasted only one Year. He added *Ituraa* to his Dominions; put to Death his Brother *Antigonius*, whom he had in a manner associated in the Throne, and kept his other Brothers Prisoners. After his Death; his Wife *Salome* put the Scepter into the Hands of his eldest Brother *Alexander Jannaeus*, who put to Death one of his Brothers, who he suspected had a Design to deprive him of the Crown; and let the other, who was peaceable, live honourably. * He laid siege to the City of *Ptolemais*, which came to a Composition with him; but *Ptolemy Latigus* King of *Egypt*, who was upon the march to relieve it, coming too late, would have retaken it: and being set on by the *Gazaans*, and by *Zoilus*, who held the Tower of *Straton* and the Fortrefs of *Dore*, he declar'd War against *Alexander*. The Battle was fought near the River *Jordan*, *Alexander's* Army was routed, and above 3000 kill'd on the spot.

After this Victory *Ptolemy* could not possess himself of *Judea*; for Queen *Cleopatra*, his Mother, who had caus'd *Alexander*, Brother to *Ptolemy*, to be declar'd King, came with a Fleet into *Phoenicia*, was well receiv'd by the Inhabitants, and laid siege to *Ptolemais*. In the mean time *Ptolemy* believing it would be easy for him to recover *Egypt*, left *Syria* to repair thither, but did not succeed, and was oblig'd to go pass the Winter at *Gaza*. When *Cleopatra* had taken *Ptolemais*, *Alexander Jannaeus* met her there, and concluded an Alliance with her. After that, he took the City of *Gaza*, and caus'd the Inhabitants to be slaughter'd. The same usage he afforded the mutinous *Jews*, who made War on him during six Years, putting above 50000 to death. They call'd

* *Joseph. Antiq. l. 13. c. 16.*

^w *Hieron, ad Dan. c. 9.*

^u *Euseb. l. 8. demonstr. Evang.*

* *Joseph. ibid.*

to their Assistance *Demetrius Eucarus* King of *Damascus*, who cut in pieces all *Alexander's* Soldiers that were Strangers. That Prince himself fled into the Mountains, where 6000 *Jews* pitying his Misfortune, join'd him; with which Reinforcement he retriev'd his Affairs, subdued the Rebels, and return'd to *Jerusalem*, where he inhumanly crucify'd 800 Men, and caus'd their Wives and Children to be slain before their Faces. Eight thousand of the Rebels fearing the same usage, withdrew, and left *Alexander* to Reign in Peace. When the Civil Wars were over, he attack'd his Neighbours, took several Towns, and extended his Dominions. Returning at the end of three Years from that expedition, he was well receiv'd by his People; but enjoy'd not that Felicity long, for falling sick of a Debauch, he was three Years tormented by a Quartan Ague, which did not however obstruct the Continuance of his Military Cruelties. At last he dy'd in the twenty seventh Year of his Reign, and seventy eight before CHRIST. He order'd his Wife *Alexandra*, whom he left Regent, to conceal his Death for some time, to gain the Affection of the *Pharisees*, and to follow their Advice.

¶ He left two Sons, *Hyrcanus* and *Aristobulus*; but his Wife *Alexandra* caus'd her self to be declar'd Queen, made *Hyrcanus* High-Priest, and left *Aristobulus* to lead a private Life. Thus she held the Title of Queen nine Years, and left the Government to the *Pharisees*. Towards the End of her Days, ² *Aristobulus* making his Escape, seiz'd the strong Holds, and prepar'd to have himself declar'd King after her Death; and accordingly, as soon as her Eyes were clos'd, he made War on his Brother *Hyrcanus*, who was oblig'd to yield up the Kingdom to him: but some time after, *Antipater*, Governor of *Idumæa*, perswaded him to fly to *Aretas*, King of *Arabia*. He did so, and obtain'd Succours of him, upon Promise, that he would restore to him the Towns *Alexander* his Father had taken. *Hyrcanus* returning with those Auxiliaries, was soon reforc'd by the *Jews*, who came to join him. *Aristobulus* retir'd to *Jerusalem*, which

¹ *Joseph. ibid.*

² *Joseph. ant. lib. 13. Bell. c. 1.*

was not easily to be taken. *Hyrcanus* besieg'd him; but *Scaurus*, whom *Pompey* had sent into *Syria*, being gain'd by *Aristobulus*, commanded King *Aretas* to draw off, on pain of being declar'd an Enemy to the People of *Rome*. The King durst not disobey, the Siege was rais'd; and *Aristobulus* pursuing *Aretas* and *Hyrcanus* with his Army, attack'd and defeated them. When *Pompey* came into *Syria*, he was there met by *Aristobulus*, *Hyrcanus*, and the Deputies of the *Jewish Nation*. The *Jews* demand'd the Liberty of living according to their own Laws; but *Hyrcanus* and *Aristobulus* both pleaded for themselves. *Pompey* refer'd the Determination of the Controversy to his Arrival in that Country, and order'd them to live peaceably in the mean time. *Aristobulus* perceiving that *Pompey* did not approve of his violent Proceedings, made haste back into *Judea*, and shut himself up in the Fortrefs of *Alexandriou*. *Pompey* order'd he should appear before him; he did so, and promis'd to submit: but when the *Roman Army* drew near to *Jerusalem*, the Faction of *Aristobulus* shut the Gates against him, notwithstanding their Chief was in *Pompey's* Custody. When *Pompey* came, the City surrender'd, *Aristobulus's* Party withdrew into the Temple; *Pompey* besieg'd them, and took the Place at the end of three Months, in the Year before CHRIST sixty three. He enter'd the Temple with several Persons, who saw the inner part of the Sanctuary, but did not meddle with the Table, the Candlestick, the Vessels, or the Treasure. The next Day he order'd the Temple to be cleans'd, and offer'd Sacrifice. He restor'd the High Priesthood and the Sovereignty to *Hyrcanus*; but forbid him taking the Title of King, and made the *Jews* tributary to *Rome*. At his Departure, he left the Government of *Syria* to *Scaurus*, and carry'd away *Aristobulus* Prisoner, with his two Sons and two Daughters. *Alexander*, one of the Sons, found means to make his Escape by the way; the other, call'd *Antigonus*, was carry'd to *Rome*, with his Father and Sisters.

Alexander, who made his Escape, return'd three Years afterwards into *Judea*, gather'd Forces, and possess'd himself of several Places; but *Gabinus*, the Governor of *Syria*,

Syria, coming into *Judaea*, pursu'd him: he drew back towards *Jerusalem*, where the Battle was fought, and he being routed, fled into the Castle of *Alexandrión*. *Gabinius* besieg'd him, he surrender'd, and deliver'd up to *Gabinius* the Places he was possess'd of. *Gabinius* ravag'd them, carry'd *Hyrcaus* to *Jerusalem*, committed to him the Care of the Temple, and the Priesthood: but for the Civil Government, he put it into the hands of Magistrates of his own chusing; and having divided the Province into five Parts, appointed a Court of Justice over each of them.

Aristobulus, after having continu'd Prisoner five Years, made his Escape, with his Son *Antigonus*, and return'd into *Judaea*, rais'd Forces, and would have fortify'd the Castle of *Alexandrión*, but *Gabinius* had prevented him; whereupon he retir'd toward *Macherunte*, where he was oblig'd to give Battle, receiv'd several Wounds in it, and was taken, with his Son *Antigonus*. *Gabinius* sent them both to *Rome*; the Senate kept the Father in Prison, and sent back his Children.

▪ *Alexander* made some effort towards recovering of the Sovereignty; drew to him many *Jews*, and gather'd an Army of 30000 Men, with which he attack'd *Gabinius*, but was routed.

During this time *Hyrcaus* had only the Title of Prince, without the Authority, the *Romans* being Sovereigns, and *Antipater* had the greatest Share in the Government. *Jury* was become a Prey to the Avarice of the *Roman* Governours. *M. Crassus* marching against the *Parthians*, carry'd away immense Wealth out of the Temple. After his Death, *Cassius* fell upon *Jury*, took *Tarichea*, and carry'd away near 30000 *Jews*.

In the mean time *Aristobulus* and his Sons had still a Right of contesting the Sovereignty with *Hyrcaus*. When *Cesar* and *Pompey* began to fall at variance, *Cesar* sent *Aristobulus* into *Palastine*, and gave him the Command of two Legions, to set up one of *Pompey's* Enemies; but *Pompey's* Friends poison'd him, and *Scipio*

caus'd his Son *Alexander's* Head to be struck off at *Antioch*.

^b It was *Cesar's* Part to revenge their Death: and yet when he return'd victorious out of *Egypt*, and made some stay in *Syria*, *Antigonus* meeting him there, complain'd of the hard Fate of his Father and Brothers, and charg'd *Hyrchanus* and *Antipater* with having possess'd themselves of the Government of *Judea* by Force: however, *Antipater* so well pleaded his own Cause, that *Cesar*, instead of restoring *Antigonus*, left *Hyrchanus* High-Priest, and gave *Antipater* the Government of *Palastine*. When *Cesar* was gone, *Antipater* by his Prudence appeas'd all the Troubles in *Judea*. He had two Sons, *Phazael* and *Herod*; to the first he gave the Government of the Country about *Jerusalem*, and to the second that of *Galilee*. *Herod* seiz'd and executed a Jew, call'd *Ezekiah*, who with a Band of Men made Incursions into *Syria*, and caus'd him and his Companions to be slay'd. The prime Jews, who were offended at the Power of *Antipater* and his Sons, laid hold of that Opportunity to accuse *Herod*, who was summon'd to appear before *Hyrchanus*. He came with a Guard, made his Defence, and withdrew into *Syria*, without waiting for the Judgment. *Sextus Cesar*, then Governor of that Province, gave him the Command over *Cæle-Syria*. *Herod*, to revenge himself, rais'd Troops, and march'd with them against *Hyrchanus*; but his Father and Brother stopp'd him.

^c The Death of *Cesar* occasion'd no Alteration in *Judea*. *Cassius*, who had made himself Master of *Syria*, exacted seven hundred Talents in Silver of the Jews; which *Antipater* caus'd his Sons to furnish him with, and by that means kept himself in the Government of *Judea*; but soon after he was poison'd by *Malichius*, being at Supper with *Hyrchanus*. *Herod* reveng'd his Father's Death, causing *Malichius* to be stabb'd. Some Jews of *Jerusalem* revolted; and one, whose Name was *Felix*, having gather'd some Soldiers, attack'd *Phazael*. Soon after, *Antigonus*, the Son of *Aristobulus*, with the Assistance

^b *Joseph. Ibid.*

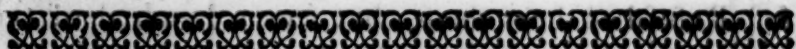
^c *Ibid.*

of his Father-in-Law, and his Friends, attempted to possess himself of *Judaea*; but *Herod* routed and expell'd him. *Antony*, after the Defeat of *Cassius*, came into *Bithynia*, where he receiv'd Embassadors from all the Nations round about: the chief of the *Jews* repair'd thither to accuse *Phazael* and *Herod*; alledging, that they had all the Authority, and that *Hyrchanus* was only King in appearance, which was true: but *Antony*, whom *Herod* had gain'd, would not give ear to their Complaints. When he came to *Ephesus*, the Embassadors of *Hyrchanus* and the *Jews* brought him a Crown of Gold, and pray'd he would give liberty to the *Jews*, whom *Cassius* had made Slaves, which he granted. Those *Jews*, who were Enemies to *Herod*, did not give over upon *Antony's* first Refusal to hear them; but sent a hundred of the most considerable among them to him at *Daphne*, near *Antioch*, to accuse *Herod* and *Phazael*. *Hyrchanus*, who had marry'd his Grand-Daughter *Mariamne* to *Herod*, supported the two Brothers. The Impeachment, instead of doing harm, prov'd advantageous to them. *Antony* having heard all that could be alledg'd, constituted them both Tetrarchs, and gave them the Government of *Judaea*.

^d The Sons of *Antipater* soon felt a mighty Turn of Fortune. *Pachorus*, King of the *Parthians*, having conquer'd *Syria*, came into *Palestine*, depos'd *Hyrchanus*, and constituted *Antigonus* King. *Phazael* was kill'd, and *Hyrchanus* had his Ears cut off, that he might be no longer capable of performing the Priestly Function; besides, the *Parthians* carry'd him away Prisoner. *Herod*, not knowing where to be safe, went to *Rome*, where he was well receiv'd by *Antony*, who prevail'd with the Senate to declare him King, and *Antigonus* an Enemy to the People of *Rome*. After that Declaration he returned into *Judaea*, made War, during two Years, on *Antigonus*, besieg'd the City of *Jerusalem*, enter'd it at the end of five Months, took *Antigonus* Prisoner, and sent him to *Antioch*, where his Head was struck off by *Antony's* Order.

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Hyrcanus being taken by *Pachorus*, was treated courteously by *Phraates*, King of the *Parthians*, who took off his Irons, and allow'd him to reside in *Babylon*. The *Jews* in that Country paid him very much Respect, and he afterwards return'd into his own Country. But *Herod*, who had dispossest him of his Kingdom, depriv'd him also of the High-Priesthood, and gave it to a *Jewish* Priest, call'd *Hananel*, whom he brought from *Babylon*; afterwards he conferred it on *Aristobulus*, Brother to his Wife *Mariamne*, but soon made away with him; and presently after having made out that *Hyrcanus* corresponded with the King of the *Arabs*, he put him to Death at eighty Years of Age.



CHAP. XXXIV.

The History of HEROD.

WE have seen how *Herod*, the Son of *Antipater*, came to be King of *Judaea*, and at last destroy'd the Family of the *Asmonaans*: he enjoy'd the Crown long, and left it to his Children. He had been declar'd King of *Judaea* by the Senate of *Rome*, in the Year forty before CHRIST; he made himself Master of that Kingdom two Years after, in the Year thirty seven, and put to Death *Hyrcanus*, the last of the *Asmonaans*, in the thirtieth Year. Having follow'd *Antony's* Party, he had cause to fear lest *Augustus* having vanquish'd *Antony*, should take away his Kingdom. He went to him at *Rhodes*, came into his Presence without a Diadem, and promis'd to be as faithful to him as he had been to *Antony*. *Augustus* caus'd him to put on his Diadem again, and confirm'd him in the Kingdom of *Judaea*. *Herod* returning to *Judaea*, condemn'd his Wife *Mariamne* to Death, and fell sick for Grief. Whilst he lay sick at *Samaria*, *Alexandra*, Mother to *Mariamne*, and Daughter

* *Joseph. Ant. lib. 13. Bell. Jud. c. 1.*

to *Hyrcaus*, having made an Attempt to possess her self of all the Fortrefs of *Jerusalem*, *Herod* commanded her to be put to Death. He also executed *Costobarus*, Husband to his own Sister *Salome*, who was accus'd of Treason. He spar'd not his own two Sons *Alexander* and *Aristobulus*, whom he had by *Mariamne*, but caus'd them to be strangled. He built the Towns of *Sebaste* and *Cæsarea* in honour of *Augustus*, rebuilt the Temple of *Jerusalem*, and made it a magnificent Structure, and reign'd thirty seven Years in Peace. Not long before his own Death, he also slew his Son *Antipater*; by his Will, left his Son *Archelaus*, whom he had by *Maltace*, a *Samaritan*, Heir of his Dominions; liv'd long enough after the Birth of our Saviour, to put to Death the Infants that had been born at *Bethlehem*, within the space of two Years, upon the News brought him by the Wise Men, that an Infant was born who should be King, and dy'd at seventy Years of Age, in the Year of the World 4004.

We are at last come to the Birth of *JESUS CHRIST*, where the History of the New Testament begins. Let us now recapitulate in a few words that of the Old Testament. We began with the History of the Creation of the World, and the Genealogy of Men to the Flood, during the space of 1656 Years, according to the Original Text of the Bible. After the Flood we have given the Reader an account of the Dispersion, and the Original of Nations; and then have stuck close to the History of the People God had made choice of to preserve his Worship on the Earth. *Abraham* was Father of that Nation, and the first call'd. God renew'd the Covenant he had made with *Abraham*, with his Son *Isaac*, and his Grandson *Jacob*. *Jacob's* Family was preserv'd and invited into *Egypt* by *Joseph*, one of his Sons, who had been sold by his Brethren; it multiply'd in *Egypt* notwithstanding the Persecutions it lay under. God drew that People out of *Egypt*, working signal Miracles by the Hand of *Moses*; he gave them Laws and Precepts, and left them to wander forty Years in the Desert, and afterwards brought the *Israelites* into the Land of *Canaan*, which he had promis'd them. They settled there, and were sometimes free, and sometimes subject to the

Neighbours. At first they were govern'd by Judges, and afterwards by Kings. *Saul* the first King, rais'd them above their Enemies. *David*, his Successor, finish'd the establishing of the Kingdom, and left the Crown to his Son *Solomon*, who built the Temple of the Lord; but after his Death, the Kingdom was divided into two, and *David's* Descendants had but one Part, called the Kingdom of *Judah*. The other Part, nam'd the Kingdom of *Israel*, had its particular Kings. The Division of the Monarchy caus'd a Division in Religion. Idolatry crept into both Kingdoms. The Prophets exhorted the People not to depart from the Worship of the true God; they threatned, they cry'd aloud, they prophesied. At last those two Kingdoms were utterly ruined, and the Inhabitants carry'd away into *Affyria*. Those of *Judah* return'd, after seventy Years, rebuilt the City of *Jerusalem* and the Temple, and settled themselves again in *Judaea*. At first they were crush'd by their Neighbours, and afterwards by the Kings of *Syria*. *Mattathias* and his Sons, firnam'd the *Maccabees*, deliver'd them from that Oppression. Their Descendants took the Title of Kings, and enjoy'd the Sovereignty, till *Herod* the Son of *Antipater* possess'd himself of the Throne. About the latter end of the Reign of *Herod*, JESUS CHRIST was born of the Race of *David*. This is the General Plan of the History, the Particulars may be easily remember'd, upon Reflexion.

THE



THE
HISTORY
OF THE
CHURCH.

CHAP. I.

The Usefulness of Church-History; why that Study is so much neglected. The Plan of an Abridgment of Church-History.

NOTHING can be more becoming a Christian, than to be instructed in the History of the Church. It is a shame, that most of those who profess Christianity, should be acquainted not only with the History of their own Country, but even with that of the remotest Nations, which only serves to satisfy their Curiosity; and should at the same time know nothing of Church-History, whence they may draw such Lights as may be conducive to their Salvation. But perhaps they may say, What Advantage can be reap'd from Church-History?

The HISTORY of Chap. I.

One must be destitute of Sense, that insists upon such a Question; for what Advantage is there, that may not be reap'd from it? It teaches us our Religion, it shews us what we are to believe and practise, what Errors are to be rejected, what Things we are to imitate; it furnishes with abundance of Examples of Heroick Virtue, and instructs us in our Duty.

How then, it may be replied, comes this Study to be so much neglected? It is a great Abuse. Men are very careful to instruct their Children in profane History, which very often only serves to spoil their Minds and corrupt their Manners, and they leave them altogether ignorant of the History of JESUS CHRIST and of his Church. Worldly People read the ancient and modern Histories of Nations and Countries, without casting their Eyes on the Gospels, the Acts of the Apostles, and those Historians who have writ what has happen'd concerning Religion. This History lays before us, the Decrees of Councils as to Matters of Faith; the Rules they have prescrib'd as to Discipline and Manners; the Persecutions, the Constancy of the Martyrs; the Lives of the great Bishops, who have govern'd the Church of God; those of abundance of Persons, eminent for their Sanctity and Learning, and the Works they compos'd for the Instruction and the Edification of the Faithful. Scarce any but Divines, and those the most learned among them, are at all acquainted with these Things.

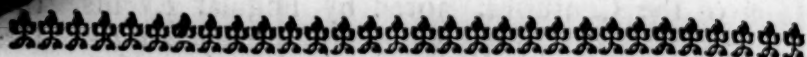
But what Reason can one have for thus neglecting Ecclesiastical History? Is it because the Church-History is less entertaining, or more difficult to learn, than profane History? That cannot be; for this History is full of abundance of Incidents, which are no less delightful to read than the Relations of Battles; the Manners of the Christians ought to be more admir'd than those of all the Nations of the World; the Ecclesiastical Government is not inferiour in Wisdom to the Political; the Lives of the Martyrs, and of others faithfully writ, have something in them more wonderful than those of the Heroes and Philosophers; besides, the Church-History is more uniform, more particular, and more certain than any other History; it is easier to retain; the Succession

Chap. I. *the* CHURCH.

cession of the Bishops of Prime Churches, the Division of the Centuries, noted by singular Events, the Names of Great Men which are already familiar, the Consonancy between the Facts and what we believe and practise, are as many Helps to our Memory, which imprint the Relation the stronger in our Minds.

There is no want of Ecclesiastical Historians; they are more numerous than the Writers of other Histories. We have good Translations of the chiefest of them: There are several Church-Histories; those of M. Godéau, of M. Fleury, and of M. de Tillemont, may be read by all sorts of Persons: There are many Lives of Saints, and private Church-Histories: But we seem to want an Abridgment of Church-History, which may be suited to all Capacities, and may comprehend the whole Body of it, from its Beginning, to the present Time. I don't know that we have any such, which may be proper to be read and study'd by the meanest Persons, and at the same time may not be unuseful to the Learned.

I have therefore undertaken to write an Abridgment of Ecclesiastical History; in which I shall relate whatever happen'd most remarkable in the Church from Age to Age, without omitting any thing which may be useful to this purpose. And herein I shall briefly, though fully, treat of the principal Matters of the History, as well in relation to Facts as Tenets, and shall take care to perform the Work in such a manner, that any one who shall have read this Abridgment, may be sufficiently instructed in the History of the Church; and that those who are already acquainted therewith, may herein find something to revive their Faith, and improve their Notions. Whatever I shall relate shall be taken from credible Authors, and I shall banish from my Work all Fables, and all uncertain Facts, to confine my self solely to the Truth of History.



CHAP. II.

What the History of the Church is.

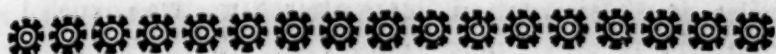
ECCLESIASTICAL History is a Relation of Events relating to JESUS CHRIST and his Church. JESUS CHRIST is the only Son of God our Lord, conceiv'd by the Operation of the Holy Ghost, born of the Virgin *Mary*, who liv'd among Men in *Jury*, preach'd during some Years and wrought Miracles; was crucify'd and suffer'd Death under *Pontius Pilate*, Governour of *Jury*; rose again the third Day, ascended into Heaven, where he sits at the Right Hand of his Father, whence he will come to judge the Quick and the Dead.

The Church which he has establish'd, is the Society of those who profess the Belief of what JESUS CHRIST taught, and the Practice of what he enjoin'd; a Congregation instituted by him, which has subsisted from his Time till now, and will continue till the end of the World, according to his Promise.

The Ecclesiastical History, or the History of the Church is then the History of what relates to that Society.

It comprehends all that relates to the said Society in point of its Religion, Doctrine, Government, and Ceremonies; the Succession of its Pastors, its Writers, those who have excell'd in Piety and Virtue, &c.

The History of Emperors and Kings does not interfere with it, unless it be so far as concerns their protecting or persecuting the Church.



CHAP. III.

The Life of JESUS CHRIST.

SINCE JESUS CHRIST is the Foundation of the Church and of all the Ecclesiastical History which I am going to relate, it is requisite for me first to give an Account of his Life, and to begin with his Birth. It is generally believ'd, that this is the 1723 Year since his Birth, and so the common Computation of Years runs.

But yet this *Epocha* is not certain; Authors do not agree in it. For though it be certain that the Year of CHRIST's Birth was near about that time, yet it is not unanimously agreed that the said Year was precisely the first of our *Epocha*: some place his Birth a few Years higher, and the ablest Chronologists are of opinion, that our Computation is not exact.

The Opinion that I look upon to be most probable, is, that JESUS CHRIST was born four Years before the beginning of our common Computation, in 4710 of the *Julian Period*, and the forty second of the *Julian* Year, or of the Reformation made by *Julius Caesar* in the Calendar.

These are the Reasons which determine me to be of this Opinion rather than any other. JESUS CHRIST was born before the Death of *Herod*. † He, according to *Josephus*, dy'd in the thirty fourth Year after he was peaceably possess'd of his Kingdom by the Death of *Antigonus*, and the thirty seventh after he had been declar'd King by the *Romans*. Now *Herod* had been declar'd King in the sixth *Julian* Year, and the 714th of *Rome*, in the Month of *October*, and took possession of his Kingdom three Years after. Hence it follows, that *Herod* did not die till the latter end of the forty second *Julian* Year,

† *Joseph. Ant. lib. 17. c. 10.*

or the beginning of the forty third. His Son *Archelaus*, who was Tetrarch ten Years after him, was expell'd in the fifty second *Julian* Year: *Philip* the Tetrarch, who had another part of his Kingdom, dy'd in the twentieth Year of the Reign of *Tiberius*, and the seventy ninth *Julian* Year, when he had liv'd thirty seven Years. The Duration and End of those Reigns demonstrate that he died the forty second or forty third *Julian* Year. Now since he died about *Easter*, and it is suppos'd, according to the ancient Tradition, that *JESUS CHRIST* was born on the twenty fifth of *December*, his Birth must of necessity be plac'd at the latter end of the forty second *Julian* Year, of the *Julian* Period 4710, four Years before our common Computation, in the Consulship of *C. Calvisius Sabinus* and *L. Passienus Rufus*.

To know in what Year from the Creation of the World the Birth of *JESUS CHRIST* happen'd, depends on the Chronological Calculation of the Times which preceded, wherein Authors do not agree. The most receiv'd Opinion is, that it was in or about the Year 4000.

The Conception and Birth of *CHRIST* was preceded by that of *John* the *Baptist*, who was appointed to be his Forerunner. § *John* the *Baptist* was the Son of a Priest, of the Family of *Abia*, whose Name was *Zachary*, and of his Wife *Elizabeth*; they were both antient, and had no Children. The Turn of the Race of *Abia*, which began that Year on the twenty ninth of *August*, being come, *Zachary* went into the Temple to offer Incense, according to Custom. An Angel appear'd to him, and told him he should have a Son, who should be call'd *John*, and should be great in the sight of the Lord; and *Zachary* asking some Sign to confirm the Truth of that Prediction, the Angel told him he should be dumb till that happen'd. The Days of his Attendance expiring on Saturday the seventh of *September*, he went home to his House, and some time after *Elizabeth* conceiv'd.

^h The sixth Month after *Elizabeth* had conceiv'd, on the twenty fifth of *March*, the Angel *Gabriel* was sent by God to a City of *Galilee* call'd *Nazareth*, to a Virgin marry'd, or, according to some Commentators, promis'd in Marriage to a Man of the Race of *David*, whose Name was *Joseph*. The Virgin's Name was *Mary*. The Angel, coming into the place where she was, said to her, *Hail, full of Grace, the Lord is with thee, blessed art thou among all Women.* *Mary* seeing him, was surpriz'd, and thought with her self what sort of Salutation that might be. The Angel said to her, *Fear not, Mary, for you have found favour before God; you shall conceive, and bring forth a Son, who shall be called JESUS.* *Mary* said to the Angel, *How can that be, for I do not know Man?* The Angel answer'd, *The Holy Ghost will come upon you, and the Virtue of the most High will shade you, the Holy One that will be born of you shall be called the Son of God.* And to convince her of the Truth of what he said, he told her, that her Cousin *Elizabeth*, tho' ancient, had conceiv'd a Son, and was in her sixth Month. *Mary* acquiesced in the Words of the Angel, and said, *I am the Handmaid of the Lord, be it done to me according to thy Word.*

ⁱ *Mary* having heard from the Angel that her Cousin *Elizabeth* had conceiv'd, she set out with speed the next Morning towards the Mountains of *Judea*; that is, to *Hebron*, where *Zachary* liv'd. She reach'd his House the third Day, and saluted her Cousin *Elizabeth*. As soon as *Elizabeth* heard the Voice of *Mary*, the Infant leap'd in her Womb, and they both bless'd the Lord. *Mary* staid three Months with *Elizabeth*, who was deliver'd of a Son on the twenty fourth of *June*. When the Infant was to be circumcised, and his Name given him, on the eighth Day, according to the Custom of the *Jews*, his Kindred and Neighbours would have call'd him *Zachary*, but the Mother would have him call'd *John*. They made signs to his Father, to know how he would have him call'd, and he writ on a Table that

^h *Luc. i.*ⁱ *Ibid.*

his Name should be *John*; and at the same time his Tongue was loosed, and he spoke freely.

St. *Luke* the Evangelist informs us, that this Child grew up and was strengthened in Spirit, and liv'd in the Desert till the Day when he was to appear in *Israel*.

Mary after having staid three Months with her Cousin *Elizabeth*, return'd home.

* Before *Joseph* had brought her into his House, it appear'd that she was with Child, having conceiv'd of the Holy Ghost. *Joseph*, who either was, or intended to be her Husband, being unwilling to disgrace her, resolv'd to put her away privately; but as he meditated on it, an Angel of the Lord appear'd to him in a Dream, and said, *Joseph Son of David, fear not to take to you Mary your Wife; for what is conceiv'd in her is of the Holy Ghost; she shall bring forth a Son, whom you shall call JESUS.* *Joseph* awaking, did as the Angel had commanded him. and took to his Wife, *Mary*; but he had not known her, when she brought forth her Son, whom he called *JESUS*.

Joseph and *Mary* were both of them of the House of *David*. It is manifest by the Texts of the Evangelists that *Joseph* was so. And that *Mary* was likewise so, we may with Certainty presume, from the Law which oblig'd the *Jews* to take Wives out of their own Family; so that we cannot doubt but that she was also of the House of *David*.

† St. *Matthew* and St. *Luke* have made two Genealogies of *JESUS CHRIST*. There is no doubt to be made but that they are both true; for tho' we should not suppose, as all Christians are bound to believe, that the Authors who writ 'em were divinely inspir'd, yet those Authors deserve Credit, and took them from the publick Records: So that it is certain, that notwithstanding they differ in Appearance, yet they agree in the Truth.

This Difference consists chiefly in this, that from *David* to *Salathiel* and *Zorobabel* St. *Luke* carries the Genealogy of *JESUS CHRIST* through *Nathan*, whereas

† *Matt.* i.

† *Matt.* i. *Luk.* iii.

St. *Matthew* brings it down through *Solomon*; and that from *Zorobabel* to *Mathath*, Grandfather to *Joseph*, St. *Matthew* continues the Genealogy by *Abiud*, and St. *Luke* by *Reza*: So that all the Names of the Descendants of *David* are different in those two Genealogies, excepting those of *Salathiel* and *Zorobabel*, which some believe to be different Persons in the two Genealogies, tho' they bear the same Names.

There are several ways of reconciling these seeming Differences. ^m The first, and the ancientest, is that transmitted to us by *Africanus*, who having liv'd about 200 Years after the Death of *JESUS CHRIST*, might be well acquainted with that Affair, either by Memoirs or Tradition. That Author, to reconcile the said Difference, has recourse to the Law which was in force among the *Jews*, and oblig'd Brothers to marry the Wives of their Brothers who died without Issue. He says therefore, that *Mathan*, who was descended from *David* by *Solomon*, marry'd a Woman call'd *Estha*, by whom she had *Jacob*; and that the same Woman marry'd *Melchi*, or rather *Mathat*, who was descended from *David* by *Nathan*, by whom she had a Son call'd *Heli*; that so *Heli* and *Jacob* were Brothers by the Mother, and that *Heli* dying without Children, *Jacob* was oblig'd to marry the Widow, by whom he had *Joseph* the Husband of *Mary*, who was consequently the true Son of *Jacob*, and Son to *Heli* according to the Law. He descended from *Solomon* by *Jacob*, and from *Nathan* by *Heli*. If the Reader desire to see this Genealogy in a Table, it is easily shewn him, and is thus:

^m *Apud Euseb. hist. Eccl. lib. 1. c. 7.*

DAVID.

DAVID.

SOLOMON,
and his Descen-
dants, mentio-
ned by St. Mat-
thew.

NATHAN,
and his Descen-
dants, mentio-
ned by Saint
Luke.

MATHAN,
the first Hus-
band.

ESTHA,

MELCHI,
or rather MA-
THATH, the
2^d Husband.

JACOB,
Son to Mathan
the first Hus-
band.

The WIFE

HELL

to both these, whose Name is
not known, married first to
Heli, by whom she had no
Children, and then to Jacob
his Brother by the Mother.

True Son to Jacob.

JOSEPH,

Son to Heli according
to the Law.

According to this Method of reconciling the two
Genealogies, St. Matthew follow'd the natural Descent;
and St. Luke that which was according to the Law. But
others proceeding on the same Principle, pretend on the
contrary, that St. Luke followed the natural Genealogy,
and St. Matthew that which was according to the Law.
They say, that Solomon's Branch being extinct in the De-
scendants of Josias, Salathiel succeeded either by Alli-
ances, or as having the Right to reign after him, being
Chief of the second Branch of the Royal Family, which
descended from Nathan; that St. Matthew continu'd his
Genealogy through Abiud, eldest Son of Zorobabel, down
to Jacob, who dying without Issue, the Right of succeed-
ing

ing in the Kingdom devolv'd to *Joseph*, who was descended from *Reza*, second Son to *Zorobabel*. That *Jacob*, the last of the Family of *Abiud*, dying without Issue, *Heli*, who was his next Heir, was oblig'd by the Law to marry his Widow; and that of that second Marriage was born *Joseph* the true Son of *Heli*, and Son to *Jacob* in the Right of Succession according to the Law.

According to these Opinions, those two Evangelists made the Genealogy of *Joseph*, but not that of *Mary*; and yet JESUS CHRIST was in reality the Son of *Mary*, and not of *Joseph*. So that the Evangelists have follow'd the Custom of the *Jews* and other Nations, which in their Genealogies generally set down the Ancestors of the Fathers, and not those of the Mothers. *Joseph* not only pass'd for the Father of JESUS CHRIST, but had the right to it as being Husband to the Virgin *Mary*, his Mother. Besides, the deducing of the Genealogy of *Joseph* was deducing that of *Mary*; because, according to the Law the *Jews* were oblig'd to marry into the same Race and Family. JESUS CHRIST, as *St. Paul* observes, was of the House and Race of *David*, according to the Flesh; then consequently *Mary*, in whose Womb he took Flesh, was of that Race. It is positively said in *St. Luke*, chap. ii. v. 4, 5. that *Joseph* and *Mary* came to *Bethlehem* the City of *David*, because *Joseph* was of the House and Family of *David*, to have himself there enroll'd, with his Wife *Mary*. It follows then, that she, as well as he, was of the Family and Race of *David*, since they came to the same City, to be enroll'd among those of the House of *David*.

It may then be enquired, how she was related to *Eli-zabeth*, who was of the Tribe of *Levi*. It is possible that some of her Ancestors had marry'd a Daughter of the Tribe of *Levi*; for the Law, which forbid marrying into another Tribe, did not take place as to the Tribe of *Levi*.

Some Authors have believ'd that one of these Genealogies is that of *Mary*, and the other that of *Joseph*; and this Opinion is not unlikely. *St. Matthew* perhaps made the Genealogy of *Joseph*, who was the last Male of *David's* Race, descended from *Solomon*, and

St.

St. *Luke* that of the Virgin *Mary* by *Nathan*, from *David*. It may be also said, that she descended from *Solomon*, by *Zorobabel*, the Son of *Salathiel*, who married the Daughter of *Neri*; but *Zorobabel* having begot *Abiud* and *Reza*, *Joseph* descended from the Branch of *Abiud*, and *Mary* from that of *Reza*. *Heli*, Father to *Mary*, having no Male Children, gave his Daughter in Marriage to *Joseph*, who being become his Son-in-Law, might be call'd his Son.

This is enough to shew that the two Genealogies of *JESUS CHRIST* may be reconcil'd; let us now go on with his History, and relate the Circumstances of his Birth.

The Emperor *Augustus* having set out an Edict for numbering the Inhabitants throughout all the Empire, and every one repairing to be enroll'd in the City he belong'd to, *Joseph* set out from the City of *Nazareth*, which is in *Galilee*, and came into *Judaea*, to the City of *David* call'd *Bethlehem*, to be enroll'd with his Wife *Mary*, who was with Child.

ⁿ It was the Emperor *Augustus* who caus'd this Enrolment to be made; but there is some Difficulty in knowing by whom it was made at the Time of the Birth of *JESUS CHRIST*. The Evangelist seems to say it was under *Quirinius*, Governour of *Judaea*; yet there is some Difficulty as to that Point; for *Josephus* tells us it was not *Quirinius* or *Cyrenius* that then govern'd *Judaea*, but *Sextius Saturninus*, under whom *Tertullian* says that Numbering happen'd, and that *Cyrenius* was not sent thither till after the Banishment of *Archelaus*. It must therefore be said, that *Quirinius* was twice sent into *Judaea*; or rather give the Words of St. *Luke* an Interpretation which the Text may well bear, which is, that this Enrollment was made before that of *Quirinius* Governor of *Judaea*; or lastly, that the Enrollment began by *Saturninus* and was ended by *Quirinius*.

This is enough to satisfy any reasonable Person as to this Point; let us go on with the History of the Birth of *JESUS CHRIST*. • Whilst *Joseph* and *Mary* were

* *Luc.* ii.

* *Ibid.*

at *Bethlehem*, the time was accomplish'd for her to bring forth, and she was deliver'd of a Son on the twenty fifth of *December*; he was put up in Blankets, and laid in a Manger, because there was no other Lodging for them in the Inn. At the same time an Angel declar'd to some Shepherds, that there was born to them a Saviour, or a CHRIST, in the City of *David*, telling them they would find him swath'd up, and lying in a Manger. Immediately a part of the Host of Heaven join'd the Angel, praising, and singing, *Glory be to God in the highest Heavens, Peace on Earth, and good Will towards Men.* The Shepherds, mov'd by this Vision, went to *Bethlehem*, where they found *Mary, Joseph*, and the Infant lying in a Manger. At the sight of him they perceiv'd the Truth of what had been told them, and all that heard them were amaz'd.

According to the Law all new born Male Children were to be circumcised on the eighth Day after their Birth. Tho' JESUS CHRIST was oblig'd to observe this Law, yet he was pleas'd to submit to it, as to other legal Ceremonies. ¶ The eighth Day being come, when the Infant was to be circumcis'd, being the first of *January*, he was call'd *Jesus*, which was the Name the Angel had given him before he was conceiv'd in his Mother's Womb.

Some time after his Circumcision, certain 9 Wise Men from the *East*, warn'd by a Star they had seen, arriv'd at *Jerusalem*, and ask'd where the King of the *Jews* was born, whose Star they had seen in the *East*, declaring they were come to worship him. *Herod*, hearing that Account, was surpriz'd, and all the City of *Jerusalem* with him; and having gather'd all the Priests and the Doctors of the Law, he ask'd of them where CHRIST would be born. They told him at *Bethlehem*. *Herod* sent privately for the Wise Men, enquir'd when that Star had appear'd to them; and sending them to *Bethlehem*, bid them enquire nicely about the Child, that he also may go pay his Duty. The Wise Men set out, and presently the Star they had seen in the *East* appear'd

again, and conducted them to the Place where the Infant was. They went into the House, fell down and worshipped him; and opening their Treasures, offer'd him Gifts of Gold, Incense, and Myrrh. The next Day, having been warned in a Dream not to return to *Herod*, they went back into their own Country another way.

The Evangelist does not clearly explain who these Wise Men were, of what Country, and at what Time they came; which has given Occasion to Commentators to make several Conjectures about their Country, their Profession, and the Time of their Arrival. It is not at all likely that they were Magicians; but they were rather Wise Men and Philosophers. It is commonly believ'd they were Kings; but the Name of *Magi*, which is the only one the Evangelist gives them, does not denote the Quality of a King. It is a common Name among the *Persians*, and it is likely they came from *Media* or *Persia*. Some Authors are of Opinion that they were *Arabs*, because the Incense and the Myrrh they offer'd came from *Arabia*; but the *Persians* might also have such Presents, either bringing them from Home, or buying them of the *Arabs*. They arriv'd at *Jerusalem* about the end of *January*, having spent a Month in their Way.

There are also different Opinions upon the Nature of the Star which they saw in the *East*, upon the Time when it appear'd, and the manner of its conducting them. The Opinion which I think most likely is, that it was some extraordinary Star which appear'd towards *Judaea*, and was taken by those Wise Men as a Presage of the Birth of a King of the *Jews*. According to some, it appear'd at the time when *St. John* was conceiv'd; but it is more likely that the Wise Men did not see it till the time of the Birth of *CHRIST*. It seems it did not lead them all the way to *Jerusalem*, since it did not appear to them again, and conduct them, till after they were gone out of *Jerusalem*, to guide them to *Bethlehem*, when it stood over the Place where *CHRIST* was, and then vanish'd.

When

When the time was fulfill'd for *Mary* to be purified, which was the second of *February*, she carried the Infant to *Jerusalem*, to present him to the Lord, as is written in the Law, *Every first-born Male is consecrated to the Lord*; and offer'd for him, as the Law appointed, two Turtles or two Pigeons.

They return'd to *Bethlehem*; and the very Day of their Return, the Angel of the Lord appear'd in a Dream to *Joseph*, and said, *Arise, take the Infant, and his Mother, and fly into Egypt, and stay there till I shall give you notice to depart; for Herod will seek the Child to destroy him.* *Joseph* arising, took the Mother and the Infant, set out by Night, and withdrew into *Egypt*, where he continued till the Death of *Herod*.

Herod perceiving that the Wise Men had deceiv'd him, he was in a rage; and sending to *Bethlehem*, caus'd all the Children from two Years of Age downwards to be put to Death, according the Time he had been told by the Wise Men.

The Cruelty of *Herod*, sufficiently known by the History of *Josephus*, prompted him to put to Death all the Children under two Years of Age, tho' *JESUS CHRIST* could not then be above two Months old. This he did for the greater Precaution. The Evangelist says, that it was according to the Time he had been told by the Wise Men; that is, when the Wise Men told him the Star had appear'd to them: Now if it appear'd not till the Birth of *JESUS CHRIST*, he was two Years old when the Wise Men came to worship him. This makes for the Opinion of those, who say the Wise Men had seen the Star from the Time of the Conception of *St. John*; for it cannot be said that the Wise Men came not till two Years after the Birth of our Saviour, since *Herod* was still living, and they found the Infant at *Bethlehem*: But the Words of the Evangelist may be thus expounded, that *Herod* caus'd all the Male Children to be kill'd at *Bethlehem*, which were two Years of Age, and under, being born before the Time

¹ *Luc. ii.*

² *Matt. ii.*

³ *Ibid.*

he had been told by the Wise Men, when the King of the Jews was to be born.

^u Herod did not long survive this cruel Command; his Distemper encreas'd; * he put to Death his Son Antipater, alter'd his Will, and died on the ninth of February, in the thirty seventh Year of his Reign, and the third Year before our Computation.

After the Death of this Prince, the Angel of the Lord appear'd in a Dream to Joseph, who was still in Egypt, and said to him, * Arise, take the Infant and his Mother, and return into the Land of Judæa, for they are dead who sought his Life. Joseph obey'd; but being come into Judæa, and understanding that Archelaus, the Son of Herod, reign'd in his Father's stead, he was afraid: y and being again told what to do in a Dream, he retir'd into Galilee, and resided there in the City of Nazareth; whence JESUS CHRIST was called a Nazarean, as the Prophets had foretold.

Very little is known of the Life and Actions of JESUS CHRIST, till the Time when he began his Ministry. St. Luke says, * The Child grew up, and was strengthened in Spirit, and was full of Wisdom and Grace. The only particular Circumstance of his Life which we know during that Time, is, that his Parents going every Year to Jerusalem, to the Feast of the Passover, they carry'd him along with them, when he was twelve Years of Age; and when they had staid the Day of the Solemnity at Jerusalem, they set out again, but JESUS stay'd in the City, without being miss'd by his Father and Mother; who, thinking he had been with some of their Company, went on one Day's Journey, and sought for him among their Kindred and Acquaintance, not finding him there, they return'd to Jerusalem, and made farther search. After three Days, they found him in the Temple, sitting in the midst of the Doctors, hearing and putting Questions to them. All that heard him were amaz'd at his Wisdom and his Answers. When his Father and Mother saw him, they were astonish'd,

^u Matt. ii.

^y Luc. ii.

^{*} Joseph, Ant. l. 17. c. 10.

^z Ibid.

^z Ibid.

and his Mother said to him, *My Son, why have you done so? your Father and I sought you with Sorrow.* JESUS answer'd, *Why did you seek for me? do not you know, that I am to attend those things which are for the service of my Father?* After this he went away with them to Nazareth.

^a The Evangelists give but very little Account of JESUS CHRIST till the time of his Preaching. St. Luke only says, that his Father and Mother *understood not what he said to them*; nevertheless that his Mother *kept all his Sayings in her Heart*; and that he *increased in Wisdom, in Stature, and in Favour with God and Man.*

^b The History of the Gospel-Ministry begins at the Preaching of ^c St. John, in the fifteenth Year of the Emperor Tiberius, ^d Pontius Pilate being Governor of Judæa, under the High-Priests Annas and Caiaphas, the latter was then in Office, and Annas had left it; Herod being Tetrarch of Galilee, and in his thirty first Year, Philip of Iturea and Trachonites, and Lysanias of Abylene, in the thirty first Year of the Age of JESUS CHRIST, and the twenty eighth of our Æra, or Computation. God made his Voice be heard by John, the Son of Zachary, who had liv'd in the Desert. He came into the Country about Jordan, in the Desert of Judæa, preaching the Baptism of Repentance, or Remission of Sins, and declaring that the Kingdom of Heaven was at hand, and that they should soon see the Saviour sent by God. He wore a Garment of Hair and a Leather Girdle, and fed on Locusts and wild Honey. The Inhabitants of Jerusalem, of all Judæa, and particularly those about Jordan, resorted to him, confessed their Sins; and he baptiz'd them in Jordan, telling them their several Duties.

^e Many amongst the Jews thought that John was the *Messias*; but he loudly declar'd that he only baptiz'd with ^f Water to bring them to Repentance; that he who was to come after him was more powerful than he, and

^a Luke ii.

^e Matt. iii.

^b Matt. ii.

^f Mark i. Luke i.

^c Mark i.

^d Luke iii.

would baptize them with the Holy Ghost and with Fire.

^g It was JESUS CHRIST that *John the Baptist* meant by this; who came a few Days after to him, near *Jordan*, to be baptiz'd by him. ^h *John* would not have done it, and said to him, *I ought rather to be baptiz'd by you, and do you come to me?* JESUS CHRIST would be baptiz'd by him, and was accordingly baptiz'd in *Jordan*. When *Jesus* had been baptiz'd, he came up out of the Water; and whilst he pray'd the Heavens open'd, and he saw the Spirit of God descend on him, in the corporeal Shape of a Dove; and a Voice was heard from Heaven, which said, *This is my beloved Son, in whom I am well pleas'd.*

JESUS CHRIST, when he was baptiz'd, was about thirty Years old, says *St. Luke*; but he was in the beginning of his thirty third; for he was born *Dec. 25.* of the forty second *Julian Year*, and baptiz'd *Jan. 6.* in the seventy fifth *Julian Year*. This is the first Year of the Gospel-Ministry of JESUS CHRIST.

He began it with a Fast; ⁱ being return'd from *Jordan* full of the Holy Ghost, immediately the Spirit led him into the Desert, ^k where he was forty Days and forty Nights without eating, and after fasting so long, was hungry. Then the Devil (the Tempter) came to him, and said, *If you are the Son of God, command these Stones to be made Bread.* JESUS answer'd him, *It is written, that Man liveth not on Bread alone, but on every Word which comes from the Mouth of God.* Then the Devil carry'd him to the Holy City *Jerusalem*, and and placing him on the Pinnacle of the Temple, said to him, *If you are the Son of God, cast your self down; for it is written, He has appointed his Angels to take care of you, and they will bear you up in their Hands, that you may not strike your Foot against a stone.* JESUS answer'd him, *It is also written, You shall not tempt the Lord your God.* Lastly, the Devil carry'd him to the Top of a high Mountain, and shewing him all the Kingdoms of the World, and all the Pomp and Glory thereof, said to

^g *Matt. iii. Mark i.*

^h *Luke iii.*

ⁱ *Mark iv.*

^k *Luke iv.*
him,

him, *All this I will give you, if you will fall down and adore me.* But JESUS answer'd, *Get thee behind me Satan, for it is written, You shall adore the Lord your God, and him only shall you serve.* Then the Devil, having try'd all his Temptations, vanish'd; and the Angels appearing ministr'd to him.

^l During this time St. John left the Desert of *Judea* to go into *Bethania* beyond *Jordan*, where he continu'd to baptize. Some Priests and *Levites* being sent from *Jerusalem*, examined him, whether he was the *Messias*. He said, he was not. They ask'd, whether he was *Elijah*, or one of the Prophets? He answer'd, he was neither. *Who are you then*, said they to him, *that we may give an answer to those who sent us?* I am, answer'd he, *the Voice of one crying in the Desert, Make strait the way of the Lord, as the Prophet Isaiah has said.* They still proceeding to ask him, why he baptiz'd, since he was neither the *Messias*, nor *Elijah*, nor a Prophet? He answer'd, That he baptiz'd in Water, but that there was one in the midst of them, who was to come after him, and was before him, the Latchet of whose Shoe he was not worthy to loose.

The next Day John saw JESUS coming towards him, and said, ^m *Behold the Lamb of God, who takes away the Sins of the World; this is he of whom I said, that he is to come after me, and is before me. I am come to baptize in Water, to make him known; it was on him I saw the Dove descend; it is he that will baptize you in the Baptism of the Holy Ghost and of Fire; I bear testimony of him, that he is the Son of God.* The next Day he repeated the same things concerning JESUS CHRIST to two of his Disciples, who follow'd JESUS.

ⁿ Those two Disciples were *Andrew* and *Bartholomew*; who applying to JESUS, ask'd him where he liv'd, and remain'd with him that Day. About four of the Clock, *Andrew* met his Brother *Simon*, and said to him, *We have found the Messias*, that is, the CHRIST; and led him to JESUS, who chang'd his Name to that of *Cephas*, which signifies a *Rock*. JESUS going into *Galilee*

^l John i.

^m Ibid.

ⁿ Ibid.

the next Day, met with *Philip*, and said to him, *Follow me. Philip* was of *Bethsaida*, of which Town were also *Peter* and *Andrew*. *Philip* met *Nathaniel*, and said to him, *We have found him, of whom Moses writ in the Law, it is JESUS the Son of Joseph of Nazareth. Nathaniel* answer'd, *Can any good come from Nazareth? Philip* said to him, *Come and see. JESUS* seeing *Nathaniel* coming, said, *Behold an Israelite, in whom there is no Fraud. Nathaniel* said to *JESUS*, *How do you know me? JESUS* answer'd, *I saw you before Philip call'd you, when you was under the Fig-Tree. Nathaniel* said to him, *Master, you are the Son of God, and the King of Israel. JESUS* reply'd, That he should see much stranger Wonders.

The first Miracle by which *JESUS CHRIST* made himself known, was wrought at *Caná in Galilee*; whither being invited with his Mother to a Wedding, he accepted the Invitation. The Wine falling short, his Mother told him, that they had no more Wine. *JESUS* at first would seem not to understand what she said, adding, that his *Hour was not yet come*. But presently after, he caus'd fix Jars to be fill'd with Water, which was converted into Wine. This was the first Miracle wrought by *JESUS CHRIST*.

Coming from this Wedding, he went away to *Caper-naum*, and some few days after to *Jerusalem*, to the Feast of the Passover. Going into the Temple, he there found Sellers of Oxen, of Sheep, and of Doves, and Money-Changers; all whom he drove out. ¶ He spent the Day of the Passover at *Jerusalem*, and many flock'd to him, seeing the Miracles he wrought; but *JESUS* did not trust them, because he knew them all.

¶ Amongst his faithful Disciples was one of the *Pharisees* call'd *Nicodemus*, a Senator among the *Jews*, who came to him by Night to receive his Instructions. He said to him, *Rabbi, we know that thou art a Teacher come from God; for no Man can do these Miracles that Thou dost, except God be with him. JESUS* answer'd, That no one could have any Part in the Kingdom of God, except he be born again. *Nicodemus* understood not what *JESUS*

* John ii.

† Ibid.

‡ Ibid.

§ John iii.

said to him, and ask'd him, how a Man could be *born a second time*. JESUS confirming what he had said, assur'd him, That a Man must be *born of Water and of the Spirit*, without which he could not enter into the Kingdom of God. Nicodemus, tho' a Master in Israel, understood not this Discourse. JESUS upbraided him, and for his Instruction declar'd to him, that the Son of Man, who descended from Heaven, was to be lifted up on high; that God had sent his only Son into the World for its Salvation; that it is necessary to believe in him, to avoid Damnation; that those who do not believe in him, shall be damn'd; because the Light is come into the World, and they have rather chosen the Darkness than the Light. Nicodemus being convinc'd by these Words, continu'd a true Disciple of JESUS CHRIST, tho' he did not declare openly for him.

JESUS CHRIST had also many other Disciples; for the Holy Scripture says, that going abroad with his Disciples, he came into *Judea*, and baptiz'd many Persons who repair'd thither to him.

St. John had then left *Bethany*, and was come to *Enon* near *Salim*, where there was much Water; and there he continu'd to baptize.

The Concourse of People resorting to receive the Baptism of JESUS CHRIST, might, one would think, have rais'd some Jealousie between his Disciples and St. John's. The Jews seem to have made use of that Pretence, in order to set them at variance; for they gave an account to John, that JESUS CHRIST, who had been with him beyond *Jordan*, baptiz'd, and drew very many after him.

St. John answer'd, that they were Witnesses he had told them he was not the *Messias*; that he was sent before him; that he was as much pleased to hear what JESUS CHRIST did, as the Bridegroom's Friend is at hearing his Voice; and, in conclusion, that it was requisite that the Honour of CHRIST should advance, and his decrease; that CHRIST was sent from Heaven; that he gave Testimony of what he had seen and

heard; that his Testimony was true, because God, who had sent him, was true; and that he who is sent by God, cannot deliver any other than the Words of Truth; that God lov'd his Son, and had put all things into his hands; that whosoever believ'd in that Son, should have Life Everlasting; that he who did not believe in him should not see Life, and that the Wrath of God should rest on him.

* This was the fourth and last Testimony that St. *John* gave of JESUS CHRIST; for soon after, *John* was cast into Prison, by order of *Herod Antipas*, whom he had reprov'd for marrying *Herodias*, Wife to his Brother *Philip*.

" *Jesus* hearing that *John* was cast into Prison by *Herod's* Command, at the desire of the ^w *Pharisees*, who made use of the Pretence of his ^x baptizing abundance of People; and fearing lest *Pilate* should also cause him to be taken up, because the *Pharisees* said he gain'd and baptiz'd more Disciples than *John*, (tho' *Jesus* did not baptize himself, but his Disciples did it) he withdrew into *Galilee*.

In his way he was oblig'd to pass through the Country of ^y *Samaria*, where being tir'd with his Journey, he stopped about Noon at a Well call'd *Jacob's Well*, near the Town of *Sichar*. A *Samaritan* Woman coming to draw Water, JESUS ask'd her for some of it to drink. His Disciples were gone into the Town to buy something to eat. That Woman, being a *Samaritan*, declar'd her Surprize, that he, being a *Jew*, should ask Drink of her; because the *Jews* and the *Samaritans* had no Commerce together. That gave JESUS CHRIST an opportunity to tell her, that he had living Water to give her for Life everlasting. The Woman asking him for some of that Water, he bid her call her Husband. She answer'd, she had none. JESUS reply'd, she was in the right to say she had none, since she had had five, and he whom she had at that time, was not her Husband. The Woman, who could not deny the Fact, perceiv'd that he was a Prophet, and ask'd him, whether she ought to worship at *Jerusalem*, or on Mount *Gerizim*. JESUS told her the time was at hand, when the Fa-

* *Luke* iv.

" *Matt.* iv.

" *Mark* i.

* *Luke* iv. *John* iv.

" *John* iv.

ther should neither be ador'd on that Mountain, nor at *Jerusalem*; but that he should be ador'd in Spirit and Truth. The Woman answer'd, *I know the Messias, who is call'd CHRIST, will come; and that when he is come, he will teach us all things.* JESUS said to her, *I who speak to you am he.* His Disciples return'd, and were amaz'd to see him talking with a Woman. She leaving her Pitcher, went back to the Town of *Sichor*, and said, *Come and see a Man who has told me all I have done; is not he the Messias?* Abundance of the Inhabitants went out of the Town to see him, and desir'd he would go and stay with them. Many of them were perswaded that he was the *Messias*.

JESUS staid only two Days in that City, and then went into *Galilee*, where he taught in the Synagogues, and his Reputation spread abroad into the Country round about. ^a Being in the Synagogue at *Nazareth*, he lighted on a Prophecy of *Isaiah*, which he expounded of himself. They admir'd he should have so much Learning, and some said, *Is not this Man the Son of Joseph?* JESUS perceiving that they despis'd him, told them, that no Prophet was honour'd in his own Country. That put them into a Rage, so that they drove him out of the City, and led him to the Top of a Mountain, to cast him down headlong; but he walk'd away through the midst of them. ^b Leaving *Nazareth*, ^c he went to *Capernaum*, where the *Galileans*, who had seen the Miracles he had wrought at *Jerusalem*, at the Feast, receiv'd him. He preach'd Repentance, and exhorted them to believe the Gospel.

^d JESUS CHRIST did not continue long at *Capernaum*, he went thence to *Cana of Galilee*, where he again wrought a Miracle. There was a Ruler at *Capernaum*, whose Son lay sick; that Ruler went to JESUS to beg he would cure his Son. JESUS said to him, *Go, your Son is well.* The Ruler believ'd, went home, and found that his Son had been heal'd the very moment that JESUS said to him, *Your Son is well.* ^e As he

^a Matt. iv. Mark i. Luke iv. John iv. ^b Luke iv. ^c Matt. iv.

^d Mark i.

^e John iv.

^f Matt. iv. Mark i.

walk'd along the Sea (or Lake) of *Galilee*, he saw *Simon* and *Andrew* his Brother, fishing; for that was their Profession. He bid them follow him, and he would make make them Fishers of Men. They knowing him before, left their Nets, and follow'd him. Going a little farther, he saw two other Brothers, ^f *James* and *John*, who were in a Boat, with their Father *Zebedee*. ^g He call'd them, and they leaving their Father and the Boat, follow'd him.

And now *JESUS* left *Nazareth*, to go live at *Caper-naum*, which is a City near the Sea, on the Borders of *Zebulun* and *Nephtali*. There he taught in the Synagogues with Authority, backing his Sermons with Miracles. He drove an unclean Spirit out of the Body of a Man; and the Spirit going out, gave testimony that he who expell'd him was the Son of God. ^h He heal'd *Simon's* Mother-in-Law of a Fever; and his Reputation being spread abroad throughout all the Country, they brought him from all Parts sick Persons, whom he heal'd, and others possess'd by evil Spirits, which he drove away; and they going out of the Bodies, declar'd that he was the Son of God. Among the rest, he heal'd one of a Leprosy, and another of a Palsy.

ⁱ The Doctors among the *Jews*, and particularly the *Pharisees*, not being able to deny the Reality of his Miracles, they made use of several Pretences to render him odious, ^k accusing him of Blasphemy, because he told the Man in the Palsy, that his Sins were forgiven: They reprov'd him for eating with Sinners and Publicans, after he had call'd to him *Levi*, the Son of *Alpheus*, or *Matthew* the Publican, who was at the Receipt of Custom; that his Disciples did not fast, like those of *John* and the *Pharisees*; they found fault that he transgress'd the Law, because he wrought Miracles on the Sabbath, and had order'd one who had lain in a Palsy thirty eight Years, and whom he heal'd, to rise and take up his Bed on the Sabbath: In conclusion, they

^f *Matt. iv. Mark i.* ^g *Luke iv. John iv.*

^h *Matt. ix.*

ⁱ *Mark ii. Luke v.*

^k *Matt. iv. Mark i.*

sought to put him to death, because he said God was his Father, and made himself equal to him.

JESUS CHRIST immediately confounded the *Jews* by convincing Proofs. He shew'd he had the Power to remit Sins, by healing the Man of the Palsy upon the spot; he justify'd his eating with Sinners and Publicans, because he came to call Sinners to Repentance; he excus'd his Disciples for not fasting, because the Children of the Bridegroom are not to fast, as long as the Bridegroom is with them; he expos'd the *Pharisees* for going about to obstruct the doing of good Works on the Sabbath; he maintain'd, that as his Father never ceas'd acting, so he was to act continually: In short, he loudly declar'd, that he was the Son of God, and gave Life to whom he pleas'd; that his Father had given him all Power to judge, that all might honour the Son as they honour'd the Father; and that as the Father had Life within himself, he had given it to the Son to have Life within himself.

JESUS CHRIST spake these Truths openly, and in the midst of *Jerusalem*, whither he was come to celebrate the Feast of the Passover, which was the second after his Baptism.

He did not stay long after the Feast; for being gone out of the City, it happen'd, that on the Sabbath that was *second to the first*, that is, the Sunday after the Festival, his Disciples passing through a Corn-Field, and being hungry, pull'd some Ears, rubb'd them between their hands, and eat them. Some of the *Pharisees* seeing it, said to JESUS CHRIST, that his Disciples did what was forbid on the Sabbath; but JESUS stopped their Mouths, bringing the Instance of *David* and his Companions, who being press'd by Hunger, eat the Shew-Bread, which only the Priests were allow'd to eat. He ask'd them, whether the Priests did not daily break the Sabbath in the Temple; he added, that the Sabbath was made for Man, and not Man for the Sabbath; and lastly, that the Son of Man was Master of the Sabbath. The next Sabbath-Day he heal'd a Man in the Syna-

¹ *Matth. ii. Mark ii. Luke ii.*

gogue, who had a Hand wither'd, and ask'd the Doctors of the Law and the *Pharisees*, who took notice of it, whether it was not lawful to do good on the Sabbath, or to save a Man, or destroy him; and to make them the more sensible of the Extravagancy of their Notion, he put the case home to them, saying, *Is there any one of you who will not take his Sheep out of a Pit, if it falls in on the Sabbath? How much better is a Man than a Sheep? It is lawful then to do good on the Sabbath.*

The *Pharisees* not knowing what Reply to make to such convincing Reasons, were enrag'd, and consulted with the ^m *Herodians* how they might destroy CHRIST; but JESUS knowing it, withdrew from thence, and went away with his Disciples towards the Sea of Galilee, whither he was follow'd by a great Throng of People from Galilee, Jerusalem, and Idumea, from beyond the Jordan, and even of the Inhabitants of Tyre and Sidon; and he heal'd all the Sick that were brought to him.

ⁿ In order to get rid of that Crowd of People, he order'd his Disciples to get him a Boat, into which he went, to avoid being crush'd to Death by the Throng; and in the Evening he retir'd to the top of a Mountain, to spend the Night there in Prayer.

^o The next Day he call'd all his Disciples, and chose twelve from among them, whom he call'd ^p Apostles, to send them to preach, giving them power to heal Diseases, ^q and to expel Devils. These are the Names of those twelve Apostles: the first is *Simon*, to whom he had given the Name of *Peter*; then *Andrew* his Brother; then *James* the Son of *Zebedee*, and *John* his Brother, whom he named *Boanerges*, that is, the Sons of Thunder; *Philip*, *Bartholomew*, *Matthew*, *Thomas*, *James* the Son of *Alpheus*, *Thaddeus*, who is the same as *Jude*, the Son of *James*; *Simon*, call'd *Zelotes*; and *Judas Iscariot*, who betray'd him.

Being come down from the Mountain, he return'd into the Plain, with his Apostles; all the People press'd

^m *Matt. xii.*

ⁿ *Ibid.*

^o *Matt. x.*

^p *Mark iii.*

^q *Luke vi.*

to touch him, because Virtue came from him, which heal'd all the Sick. Seeing a great Croud of People got together, ^r he went up to the Mountain; his Disciples drew near, and he looking towards them, made a long Discourse, which contains a Summary of all the moral Precepts of the Gospel. Tho' the said Discourse was particularly directed to his Apostles, yet the People heard it as well as they, and admir'd his Doctrine. ^s Coming down from the Mountain, he cur'd a Leper, and went away to *Capernaum*, where a Captain came to intreat him to cure a Servant, who lay sick of a Palsy. ^t JESUS granted his Request, and the absent Servant was heal'd: the moment CHRIST said he should be so. Thence he went to the City *Naim*, and there rais'd to Life the Son of a Widow, whom they were carrying to the Grave.

^u During this time *John the Baptist* was still kept Prisoner in the Castle of *Macherunthe*; and being told there of the Miracles CHRIST had wrought, sent two of his Disciples to ask of him, ^w Whether it was he who was to come, that is, the *Messias*, or whether another was to be expected? Not that he doubted of his being the *Messias*, since he had given such publick Testimony of him; but he put that Question to him, to the end that his Disciples might have no occasion to doubt. JESUS made them no verbal Answer, but did it by his Deeds, working many Miracles in their presence, and bidding them give an account to *John* of what they had seen and heard; that the Blind saw, the Lame walked, the Lepers were heal'd, the Deaf heard, the Dead were rais'd, and the Gospel was preach'd to the Poor. When those who came from *John* were gone, JESUS gave an extraordinary Character of him, and upbraided the Doctors of the Law, the *Pharisees*, and the Cities with their Incredulity.

JESUS was still in the City *Naim*, where one *Simon*, a *Pharisee*, invited him to dine at his House. ^x Whilst he was at Table, a Woman of a leud Life brought an

^r *Matt. v, vi, vii. Luke vi.*

^s *Ibid.*

^w *Matt. xii.*

^t *Matt. viii.*

^x *Luke viii.*

^u *Luke vii.*

Alabaſter Box full of Ointment, and ſtanding behind him, water'd the Lord's Feet with her Tears, dry'd them with her Hair, kiſſ'd, and anointed them. The *Phariſee* ſaid within himſelf, *If this Man were a Prophet, he would know that the Woman, who touches him, is an ill Liver.* JESUS knowing his Thoughts, propos'd to him a Parable of two Debtors, one whereof ow'd his Creditor 500 Pieces of Silver, and the other 50; the Creditor remitted the Debt to them both: *Which of them, ſaid he to Simon, is moſt beholden to him?* Simon answer'd, That he to whom he forgave the moſt. Then JESUS having reckon'd up to him what Tokens of Affection that Woman had given, ſaid, That a Multitude of Sins ſhe had committed were forgiven her, becauſe ſhe had loved much. Then he ſaid to the Woman, *Thy Sins are forgiven, thy Faith hath ſav'd thee; go in peace.*

It is generally believ'd that this Woman was *Mary Magdalen*; but St. *Luke* the Evangelift, who relates the Paſſage, does not name her; ſhe was a Woman known in the Town to be an ill Liver: There is no likelihood that ſhe was either *Mary Magdalen*, or *Mary* the Siſter of *Lazarus*, of whom we ſhall ſpeak hereafter; they being Women of Quality, and of a good Reputation.

It is likely that JESUS CHRIST went then to *Jeruſalem* to the Feaſt of Pentecoſt, and then return'd to preach in *Galilee*, where ² *Mary Magdalen*, from whom he had expell'd ſeven Devils, *Joanna* the Wife of *Chuzza*, *Herod's* Steward, and *Suſanna* follow'd, and ſupply'd him with Neceſſaries. ^a At *Capernaum* he diſpoſſeſſ'd a Man, who had a Devil that was dumb and blind, and reſtor'd him to his Speech and Sight. The People admiring that Miracle, ſaid, *Is not this the Son of David?* that is, the *Meſſias*, who was to be born of the Race of *David*: But the *Phariſees*, who were come from *Jeruſalem*, where they had been at the Feaſt of the Tabernacles, ſaid he caſt out Devils in the name of *Beelzebub*, the Prince of Devils. JESUS CHRIST diſcover'd the Falſhood of that Notion, by the natural Argument, that it is not to be believ'd that one Devil

¹ *Luke* viii.² *Matt*, xii.^a *Mark* iii.

should expel another; that if they said he cast out Devils in the Power of *Beelzebub*, the same might be said of the *Jews*, who did cast out Devils; that there is no entering the House of a stout Man, and robbing him, without he be first bound; that since he cast out Devils, it must of necessity be done in the Spirit of God; and and that he must be more powerful than they, and the Kingdom of God must be come. He upbraided the *Pharisees* with committing the Sin of blaspheming against the Holy Ghost in their Words, which would neither be forgiven in this World, nor in the next; and took occasion thence to make known to them many Truths. The Doctors of the Law, and the *Pharisees*, would have him shew them some Miracle; but he told them they should have no other than that of the Prophet *Jonas*: For as that Prophet had been three Days and three Nights in the Belly of the Whale, so he should be three Days and three Nights in the Bowels of the Earth.

Hitherto we have said nothing concerning the Mother of *JESUS CHRIST*, since she found him in the Temple, and since she was with him at the Marriage in *Cana*; 'tis just in this Place she is spoken of in the Gospel. ^b Whilst *CHRIST* was preaching to the People in a House at *Capernaum*, his Mother and his Brethren, that is, his Cousins, who were without, sent him word they waited to speak to him. *JESUS* answer'd, *Who is my Mother, and who are my Brethren?* And then looking on those that were about him, he pointed to his Disciples and said, *These are my Mother and my Brethren; for whosoever does the Will of my Father who is in Heaven, he is my Brother, my Sister, and my Mother.*

JESUS CHRIST being gone out of the House, & sat down by the Sea, that is to say, the Lake of *Galilee*; and there came about him such a Crowd from the adjacent Towns, to hear him, that he was fain to go into a Boat on the Sea of *Galilee*, from whence he taught the People in Parables, which he afterwards expounded to his Disciples. When he had ended his Parables, he

^b *Matt. xii. Mark iii. Luke viii. Mark iv. Luke viii.*

^c *Matt. xii. xiii.*

would pass over to the farther side of the Sea of Galilee, with other Boats. As they were crossing, a Storm arose, and JESUS CHRIST was then asleep; but his Disciples awak'd him, and said, *Lord save us, for we perish.* He commanded the Wind to cease, and the Sea to be still, and a Calm ensued.

JESUS CHRIST having pass'd to the other side, came into the Country of the *Gergesenes*, where he deliver'd the two Men that were possess'd, and had liv'd long in the Tombs of the Dead, being so outrageous that no body durst pass by that way. These possess'd Persons, seeing JESUS CHRIST at a distance, own'd his Power; ^e he commanded the evil Spirit to leave them, and ask'd his Name. The Answer was, That their Name was Legion, because they were many of them. The Devils ask'd his permission to go into some Swine, which were in the Place; he granted it, and the Spirits leaving the Bodies of the Men, went into the Swine, which all cast themselves into the Sea. The News being carry'd into the City of the *Gergesenes*, they came out amaz'd at that Miracle, and intreated JESUS CHRIST to depart their Country.

^f Taking Boat again, he return'd to the Place from whence he came, and there found a mighty Throng of People waiting for him. Whilst he was there by the Sea, there came to him a Chief of the Synagogue, call'd *Jairus*, whose Daughter was dangerously ill, and he entreated him to go to his House to cure her. As JESUS was going with him, ^g a Woman who had been troubled twelve Years with a bloody Flux, which could not be cur'd, was heal'd only by touching the Hem of his Garment. Whilst JESUS was talking to that Woman, they came and told him that *Jairus's* Daughter was dead. JESUS going on, enter'd the House of *Jairus*, and rais'd his Daughter to Life; and then set out from thence for *Nazareth*, his own Country. ^h He preach'd in the Synagogue, and was admir'd for his Words and Miracles: However some despis'd him, knowing he pass'd for the Son of a Carpenter, whose Brothers and

^a Matt. viii. Mark v. Luke viii.

^f Ibid.

^g Ibid. & Matt. ix.

^e Ibid. & Mark v.

^h Matt. xiii. Mark vi.

Sisters.

Sisters were among them; whereupon JESUS told them, That a Prophet was always least respected in his own Country. He did not work many Miracles there, because of the Incredulity of the Inhabitants. He departed thence, and went to the other Cities of *Galilee*, teaching in the Synagogues, and healing the Sick. ⁱ He sent his Apostles from thence to preach the Gospel in all the Towns of the *Jews*, directing them not to apply to the *Gentiles* nor the *Samaritans*.

* St. *John* was till this Time in Prison; it was now that JESUS receiv'd the News of his Death. *Herodias* laid hold of a favourable Opportunity to obtain it of *Herod*, when he kept his Birth-Day. Being at an Entertainment with the Great Men of his Court, *Herodias's* Daughter coming in, pleas'd him so well with her Dancing, that he said to her, *Ask what you will, and it shall be granted*; and confirm'd his Promise with an Oath. The Girl's Mother advis'd her to ask the Head of St. *John Baptist* in a Dish. The King, tho' with Reluctancy, consented, and sent one of his Guards, who struck it off, and brought it to the Girl in a Dish, and she gave it to her Mother. St. *John's* Disciples hearing of his Death, carry'd away his Body, and bury'd it.

When JESUS heard this News, he entred into a Boat, and withdrew, with his Disciples, beyond the Sea of ¹ *Tiberias*, or *Galilee*, into the Dominions of *Philip*. The People perceiving them, flock'd in Crowds to the place where they were to land, being induc'd thereto by the Miracles which he did. The Crowd of People was great, and had nothing to eat. JESUS, after having instructed them, provided for their Subsistence by a Miracle, multiplying five Loaves and two Fishes in such sort, that there was more than enough to satisfy 5000 Men, besides Women and Children.

The People were so surpriz'd and astonish'd at this Miracle, that they not only proclaim'd JESUS for a Prophet, but resolv'd to declare him their King. JESUS did not allow of it; and his Kingdom not being

¹ Matt. xiii. Mark vi. Luke ix.

Matt. xiv. Mark vi. Luke ix. John vi.

* Matt. xiv. Mark vi.

of this World, he caus'd his Disciples to go into a Boat, and bid them go over to *Bethsaida*, whilst he dismiss'd the People; and having done so, went up alone to the top of the Mountain to pray. There he remain'd till Night, whilst his Disciples were crossing the Sea to *Capernaum*. When they were about twenty five or thirty Furlongs from the Shore, the Wind arose, and the Waves beat against the Boat. JESUS perceiving that his Disciples labour'd hard at the Oar, because the Wind was against them, came to them at the fourth Watch of the Night, walking on the Water. His Disciples seeing him, thought it had been a Phantom, and were frighted; but he encourag'd them, saying it was he. *Peter* leaping out of the Boat, walk'd on the Water to go to JESUS; but the Wind blowing hard, he was afraid, and beginning to sink, cry'd out, *Lord, save me*. JESUS stretching out his Hand, held him, and blam'd his want of Faith. Then going into the Boat, the Wind ceas'd, and they landed in the Country of *Genesareth*, where JESUS was known. The News of his Arrival being spread abroad, they brought sick People to him from all Parts; whatsoever Towns he went into, they brought the Sick out of their Houses, that they might be heal'd, by only touching the Hem of his Garment.

The People on the other side of the Lake were surpriz'd, when they could not find JESUS, knowing there was no other Boat, but that which carried off his Disciples. Other Boats coming over to them from *Tiberias*, they got into them, and cross'd over to *Capernaum* to find him. He upbraided them for seeking him, rather on account that he had fed them, than for all the other Miracles he had wrought; and thence took occasion to tell them, that he was the living Bread come down from Heaven, and to discourse them concerning the spiritual Food of his Flesh and of his Blood. Many of his Disciples, not comprehending his Meaning, left him.

Then JESUS ask'd his Apostles, Whether they also would leave him. Peter answer'd in the name of them all, *Whom should we apply to? Lord, you have the Words of Life everlasting. We believe and know that you are the Messias, the Son of the living God.* JESUS reply'd, *Have not I chosen you? And yet one of you is a Devil.* This he meant of Judas Iscariot, the Son of Simon, who was to betray him.

JESUS did these things in the second Year of his Preaching, about the Feast of the Passover, ⁿ which he kept at Jerusalem, without making himself known there. Departing thence, he went to preach in Galilee, and not in Judaea, because the Jews sought his Life. He continu'd teaching in the Synagogue, healing the Sick, disputing with the Pharisees, and the Doctors of the Law, and instructing the People by way of Parables, which he expounded to his Disciples.

JESUS departed from this Country about the Month of May, to go towards the Borders of ° Tyre and Sidon. Going into a House there, a Woman of Canaan, a Pagan, and Syrophenician, whose Daughter was possess'd by an unclean Spirit, pray'd him to have pity on her. JESUS answer'd her not at first; and his Disciples intreating him to grant her Request, because she was troublesome with her Cries, JESUS answer'd them, That he was only sent to the lost Sheep of the House of Israel. The Woman drew nearer to him, and fell down at his Feet. JESUS told her, It was not fit to take the Bread from the Children, and cast it to the Dogs. She answer'd, *It is true, Lord, but the little Dogs eat of the Crumbs which fall from their Master's Tables.* JESUS said to her, *Woman, great is your Faith, be it done to you as you desire; for those Words the Devil is gone out of your Daughter:* And accordingly the Girl was cur'd that very Moment. JESUS return'd from thence, by the way of Sidon, to the Lake of Galilee. In his Passage through Decapolis, he made a deaf and dumb Man hear and speak, and on the Mountain heal'd many sick Persons.

* Matt. xiv. Mark vi.

° Matt. xv. Mark vii.

¶ He continu'd three Days in that desert Place, and the People flock'd about him as usual. JESUS being unwilling to dismiss them fasting, again multiply'd seven Loaves and some Fishes, with which he satisfy'd 4000 Men. Then going into the Boat, he went over to the Country of ¹ *Magdala*; and the *Pharisees* and *Sadducees* came to him, and began to dispute with him, and demanded a Sign of him. JESUS refus'd to give them any. The Apostles being come over the Water, and having forgot to take Bread, JESUS laid hold of this Occasion of warning his Disciples to take heed of the Leaven of the *Pharisees*, and of the *Sadducees*, and of *Herod*; by which he made them understand that he meant their Doctrine. ¶ When JESUS and his Apostles were come to *Pethsaida*, he cur'd a blind Man, by anointing his Eyes with his Spittle, and laying his Hands upon him.

JESUS being come with his Disciples to the Coasts of *Cesarea Philippi*, ask'd them, saying, *Whom do Men say, that I, the Son of Man, am?* They answer'd, ² *Some say, you are John the Baptist; others, that you are Elias, or Jeremy, or some one of the Prophets.* JESUS said to them, *And who do you take me to be?* *Simon Peter* answer'd, *You are CHRIST, the Son of the living God.* Whereupon JESUS said to him, *You are blessed, Simon, the Son of Jonas, for Flesh and Blood have not reveal'd that to you, but my Father who is in Heaven.*

In recompence for such an express Declaration of his Faith, *Peter* receiv'd this Answer from the Mouth of JESUS CHRIST, *You are Peter, and on that Rock I will build my Church; the Gates of Hell shall not prevail against it: I will give you the Keys of Heaven; all that you bind on Earth shall be bound in Heaven, and all that you loose on Earth shall be loos'd in Heaven.*

¶ Tho' the Miracles which JESUS did, sufficiently declar'd him to be the *Messiah*, and he himself had express'd it, when occasion offer'd; yet at this Time he forbid his Disciples from publishing it, and told them

¹ *Matt. xv. Mark viii.*

² *Ibid.*

¹ *Matt. xvi. Mark viii.*

² *Matt. xvi. Mark viii. Luke ix.*

³ *Ibid.*

that

that he must go to *Jerusalem*; that he should suffer much; that he should be put to death, and that he would rise the third Day. St. *Peter* being zealous for his Master, said to him, *God forbid, that shall not happen to you.* JESUS rebuk'd him severely, and said, *Go behind me, Satan, you are a scandal to me, because you do not relish the things of Heaven, but only those of the Earth.* He took occasion thence to teach the People, that they ought to take up their Cross and follow him, lose all to save their Souls; and that the Son of Man would one Day appear in his Glory, to reward every one according to his Deserts.

When JESUS had given his Disciples such Tokens of his Humiliation, he gave them also some Marks of his Glory. A very remarkable Instance of it happen'd six Days after. "He took with him only *Peter* and *James* and his Brother *John*, up to a high Mountain, to pray; whilst he pray'd, he was transfigur'd before them. His Countenance was quite chang'd; he shin'd like the Sun; his Garments appear'd full of Light, and as white as Snow; and two Men, who were *Moses* and *Elias*, were seen talking with him, about what was to happen at *Jerusalem*. The Apostles who were with him, overcome with Sleep, awaking on a sudden, saw his Glory and those two Men; and *Peter* said, *Lord, it is good for us to be here, let us set up three Tents, one for you, one for Moses, and one for Elias.* Whilst he was yet speaking, a bright Cloud encompass'd them, and they heard a Voice from the Cloud, saying, *This is my beloved Son, in whom I am well pleas'd, hear him.* His Disciples hearing those Words, fell flat on their Faces, and were full of Dread; but JESUS touch'd them, and said, *Arise and fear not.* Then they saw none but JESUS, who alone remain'd with them. As they were coming down the Mountain, he forbid them telling what they had seen to any Man, till the Son of Man were risen from the Dead. The Disciples keep it secret; but ask'd one another what JESUS CHRIST meant by the Words, *Till the Son of Man be risen from the Dead.* They

" *Matt. xvii. Mark ix. Luke ix.*

ask'd him why the *Pharisees* and the Doctors of the Law said, That *Elias* must come first. JESUS answer'd them, That *Elias* was already come; that he had been ill us'd and despis'd, and that the Son of Man should also suffer Death at the Hands of the *Jews*. Then his Disciples were sensible, that *John Baptist* was the *Elias* he spoke of.

^w The next Day JESUS heal'd a distracted Child, cruelly tormented by an Evil Spirit, whom the Apostles could not cure. ^x He left the Country of *Cesarea*, and went to *Galilee*, without making himself known. He again foretold to his Disciples, that he should be deliver'd up into the Hands of the *Jews*, that he should be put to Death, and would rise the third Day. ^y Thence he went to *Capernaum*, where he paid his Tribute, and gave his Apostles many Instructions relating to Humility, Scandal, reproofing of Faults, and forgiving of Enemies. He gave them all, the Power of binding and loosing, as he had before given to *Peter*.

^z JESUS had already been this Year at *Jerusalem*, at the Feast of the Passover, but did not make himself known. He set out to return thither at *Pentecost*, and by the way came to a Town of the *Samaritans*, where they would not receive him. *James* and *John* would have brought down Fire from Heaven on that Place, for which reason they were call'd *Boanerges*, that is, Sons of Thunder; but he hinder'd them, and told them, they knew not what Spirit they should be of, and that the Son of Man was come to save Men, not to destroy them. ^a Then he sent seventy two of his Disciples, by two and two, to preach in all the Places of *Judea*, whither he was to go. Those Disciples, according to their Mission, preach'd, heal'd the Sick, and cast out Devils.

^b These Miracles disturb'd the Doctors of the Law. One of them came, and to try JESUS CHRIST, ask'd him, what he should do to obtain Life everlasting. JESUS said to him, *What is written in the Law?* The Doctor answer'd, *You shall love the Lord your God with all*

^w Matt. xvii. Mark ix.

^x Luke vi.

^a Ib. x.

^x Ibid.

^b Ibid.

^y Ibid. Matt. xviii. 8.

your Heart, with all your Soul, and with all your Strength, and your Neighbour as your self. JESUS CHRIST reply'd, *You have answer'd well; do so, and you shall live.* ^c The Doctor, to justify himself, ask'd of CHRIST, who his Neighbour was. JESUS explain'd it to him by the Parable of a Man, who going from *Jerusalem* to *Jericho* was met by Robbers, who stripp'd and left him half dead. A Priest and a *Levite* pass'd by, without relieving him; but a *Samaritan* travelling the same Road, took compassion, dress'd his Wounds, set him on his own Horse, carried him to an Inn, charg'd the Host to take care of him, and promis'd to pay the Expence. Then JESUS ask'd the Doctor of the Law, which of the three he thought was Neighbour to him who fell into the Hands of the Robbers. The Doctor answer'd, that he who had shewn Mercy towards him. Then JESUS directed him to do the same.

JESUS instead of going directly to *Jerusalem*, ^d went to *Bethany*, which was but five Furlongs from that City, where *Mary* and *Martha* entertain'd him. He went up to Mount *Olivet*, where he taught his Disciples how to pray, and continu'd instructing the People about *Jerusalem*, exclaiming against the *Pharisees*. ^e As he was preaching in one of the Synagogues on a Sabbath-Day, he cur'd a Woman who had been possess'd eighteen Years, and so bowed, that she could not look upwards. The Ruler of the Synagogue objecting against his doing this good Work on the Sabbath-Day, ^f *Jesus* confuted him, saying, that there was none of them, who would not on the Sabbath loose his Ox or his Ass, to lead them to Water; from whence he concluded, that he had much more Reason to loose this Daughter of *Abraham*, whom *Satan* had bound eighteen Years. He came to *Jerusalem* against the Feast of Pentecost, and there preach'd, and foretold the Destruction of the City and of the Temple.

After the Festival he return'd to *Capernaum*, and there cur'd a Man sick of a Dropsy, and preach'd in Para-

^a Luke x.^d *Ibid.*^e Luke xi, xii. xiii.^f Luke xiii.

bles in *Galilee*, on both sides of the *Jordan*. ^s The *Pharisees* putting the Question to him relating to Divorce, he declar'd, That had been allow'd by *Moses* only in consideration of their Hardness of Heart, and that it was not lawful for a Husband to leave his Wife, or a Wife her Husband, unless for the Cause of Adultery.

^h The Feast of the Tabernacles, which is in *October*, drawing near, *JESUS's* Brethren spoke to him to go into *Judea*. He bid them go, for he would not go himself as yet however; he went thither privately on the Festival, and appear'd in the Temple. He complain'd that they intended to put him to Death, and that they took offence at his healing the Sick on the Sabbath, tho' the Priests made no difficulty of circumcising on that Day. The Priests and *Pharisees* would have seiz'd him; but no Man durst lay Hands on him, because his Hour was not come. Those they had sent to apprehend him, return'd and told them, that never Man spoke like him. The People admir'd his Doctrine, and look'd on him as the *Messias*, or some great Prophet; but none of the Priests or *Pharisees* believ'd in him, except *Nicodemus*, who told them, it was forbid by the Law to condemn *JESUS* without allowing him to speak for himself. They upbraided him that he was a *Galilean*, as well as *JESUS CHRIST*, and that there had never been a Prophet of that Country. *JESUS* continu'd some Days teaching in the Temple, and confounding the Doctors of the Law and the *Pharisees*. Of which this is a very remarkable Instance.

ⁱ They brought him a Woman who had been taken in Adultery, and told him, That according to the Law she ought to be ston'd to Death, asking what his Opinion was. They put this Question, that they might have something to lay to his Charge; for if he said she should be pardon'd, they would accuse him of speaking against the Law; and if he said, she ought to be led to Execution, they would have represented him to the People as a cruel Person. *JESUS* chose to make no answer, but stooping, wrote with his Finger on the Ground.

^s *Luc. xiv.*^h *John vii.*ⁱ *Ib. viii.*

Then standing up again, he bid him that was without Sin to cast the first Stone; and stooping down again, writ with his Finger on the Ground. All the Doctors and the *Pharisees*, knowing themselves to be guilty, slipp'd away one after another, and left him with the Woman. JESUS standing up, ask'd her where her Accusers were, and whether any body had condemn'd her: she answer'd, *No Man, Lord, has condemn'd me. Nor will I condemn you,* said JESUS, *go and sin no more.*

One Sabbath-Day as ^k JESUS was going from *Jerusalem* to Mount *Olivet*, he met a Man that was born blind. His Disciples ask'd him whether it was the blind Man, or his Father and Mother that had sinn'd. He answer'd, that neither the Man, nor his Father and Mother; but that that Blindness had happen'd to him, to shew the Works of God. Having so said, he spit on the Ground, made Clay with his Spittle, and rubbing the blind Man's Eyes, commanded him to go wash in the Pool of *Siloe*; he did so, and return'd with perfect Sight. The People and the *Pharisees* examined him twice over, how he came to see; he told them. They would not believe, but turn'd him out of the Synagogue. JESUS meeting him, ask'd, whether he believ'd in the Son of God, and said, it was himself. The blind Man own'd him as Son of God, and fell down before him. The *Pharisees* continu'd to slander JESUS CHRIST, and charg'd him with being possess'd with a Devil. Other more rational *Jews* said, his Words were not like those of one possess'd by a Devil, and that the Devil could not give sight to the blind.

^l JESUS continu'd to inveigh against the *Pharisees*, who might have apprehended him: But his Hour was not yet come, and he stay'd not long at *Jerusalem*, but return'd to *Galilee*, when the Festival was over, being the twentieth of *October*.

He return'd thither in *December* to the Festival of the Dedication of the Temple. ^m In his way thither he heal'd ten Lepers, only one of which, and he a *Samaritan*, return'd to give thanks for his Cure, and to glorify

^k *John ix.*

^l *Ib. x.*

^m *Luc. xvii, xviii.*

God. When he came into the Temple, the *Pharisees* ask'd him concerning the coming of the Kingdom of God: He spoke to them of Judgment, of the Virtue of Prayer, and told them the Parable of the *Pharisee* and the *Publican*, who both pray'd in the Temple, but after a far different manner. The first stood up, boasting of his Justice, and thanking God that he was not like other Men, Unrighteous, Covetous, an Adulterer, nor even like that *Publican*. The other, not daring to lift up his Eyes to Heaven, and beating his Breast, begg'd of God to take pity on that miserable Sinner. The latter, said JESUS, went out of the Temple more justified than the other.

The *Jews* not being able to endure that JESUS should teach thus publicly in *Jerusalem*, came about him as he was walking in the Temple under ⁿ *Solomon's* Porch, and ask'd him to tell them in plain terms whether he was the *Messias*. He said he had told it them plain enough, but they would not believe him; that the Works he did in his Father's Name gave testimony for him; that they did not believe in him, because they were not of his Flock; that his Sheep heard his Voice, and none could force them from him, because his Father had given them to him, and no Man could take them out of his Father's Hands; that his Father and he were one. The *Jews* hearing these Words, took up Stones to throw at him. JESUS told them, he had done many good Works among them, and ask'd for which of them they would stone him. They answer'd that it was for his Blaspheming, because being a Man, he made himself God. JESUS to appease them, said, that if the Name of Gods was given in the Scripture to those to whom the Word of God was reveal'd, it belong'd with more reason to Him, whom God had sent into the World, and sanctify'd; that the Works of his Father, which he perform'd, ought to convince them, that his Father was in him, and he in his Father. ° The *Jews* again attempted to apprehend him, but he made his escape, and withdrew beyond the River *Jordan*, to the Place where *John*

ⁿ *John* x.
6

° *Ibid.*

had baptiz'd him. Abundance of People went thither after him, who calling to mind that *John* had wrought no Miracles, and that all he had said of JESUS CHRIST prov'd true, believ'd in CHRIST. Here ends the third Year of the Ministry of CHRIST, and the second of his Preaching; for we must reckon three Years and three Months of his Ministry, whereof two Years and three Months are also of his Preaching, which is thus made out: JESUS was baptiz'd by St. *John* on the sixth of *January*, in the thirtieth Year of our *Aera*, beginning his thirty third Year. During that Year, St. *John* bore testimony of JESUS CHRIST. There is no account of the Actions of our Saviour during that Year, but the Calling of *Andrew*, *Peter*, *Philip* and *Nathaniel*, and his first Miracle at the Wedding at *Cana*. At the Beginning of the second Year, *John* was cast into Prison; then JESUS began to preach and work Miracles, and so continu'd during the two Years, which end here. He dy'd before the Passover in the following Year.

P There was at *Bethany*, near to *Jerusalem*, a Man named *Lazarus*, who had two Sisters, *Mary* and *Martha*. Our Lord was a great Friend of this Family. *Lazarus* being fallen Sick, his Sisters sent to acquaint JESUS, who was then beyond *Jordan*, of his Sickness. He still continued beyond *Jordan* two Days, till the sixteenth of *January*, and then departed from thence, after having receiv'd this News. He favourably receiv'd the Children which were presented to him, and propos'd them for a Pattern. By the way he gave Instructions to his Disciples, and told them that *Lazarus* was dead; and he came to *Bethany* the fourth Day after his Death, being the twenty first of *January*. When *Martha* heard that he was near, she went out to meet him, and said, *If you had been here, my Brother had not dy'd*. *Mary* said as much. JESUS went to the Tomb, caus'd the Stone which clos'd it to be remov'd, and after giving thanks to his Father, for that he had always heard him, cry'd with a loud Voice, *Lazarus, come forth*. Imme-

^p Matt. xix. Mark x. Luke xviii.

^q John xi. Matt. xix, xx. Mark x. Luke xviii.

diately the dead Man came forth, with his Hands and Feet bound, and his Face wrapt up in a Linen Cloth. JESUS said to him, *Loose him, and let him go.* This Miracle was seen by many *Jews*, who were come from *Jerusalem* to *Bethany*, to comfort *Martha* and *Mary* for the Death of their Brother. Some of them went to the *Pharisees*, and gave them an Account of that Miracle.

^r The Chief Priests and *Pharisees*, instead of being convinc'd by so great and signal a Miracle, consulted together what they should do, because CHRIST wrought so many Miracles. *If we let him go on,* said they, *all will believe in him, and the Romans will come and destroy our City and Nation.* *Caiphas*, who was High-Priest that Year, said to them, *You understand not; you ought to consider that it is expedient one Man should die for the People, that the whole Nation may not perish.* From that time they never ceas'd contriving how to destroy him. Therefore JESUS CHRIST did not appear publickly among the *Jews*, but withdrew into a Country, which is beyond the Desert, to a Town call'd *Ephraim*, where he resided with his Disciples.

^s The *Jews* thought he would not go to *Jerusalem*; however when the Feast drew near, and many of the *Jews* of that Country went to *Jerusalem* to be there cleans'd, he went before them, and taking his twelve Apostles aside, foretold to them all that would befall him at *Jerusalem*; that he should be deliver'd up to the Priests and Doctors of the Law; that they would put him into the hands of the *Gentiles*; that they would load him with Reproaches; that he should be scourged; that he should be put to Death, and rise again the third Day. ^t He then reprov'd *James* and *John*, the Sons of *Zebedee*, and their Mother, for having desir'd to sit, the one on his Right-Hand, and the other on his Left, in his Kingdom; and instructed his Apostles, that they ought not to aspire after Dominion, but that they ought to

^r Luke xviii.

^s Ibid.

^t Matt. xx, Mark x. Luke xviii.

be humble, and that the first and greatest amongst them ought to be Servant to the rest.

^u When JESUS came near the City of *Jericho*, he met a blind Man, and restor'd him to his Sight. In that Place he converted the Publican *Zacheus*, who receiv'd him into his House; and coming out from the said City, he cur'd two blind Men, one of whom was the Son of *Timeus*.

JESUS stay'd the Sabbath before the Festival at some By-place, between *Jericho* and *Bethany*. The *Jews* who came from *Ephraim*, and had seen him set out before them, were amaz'd not to find him in the Temple as usual; and the Priests gave orders, that if any Person knew where he was, he should discover him, that he might be apprehended.

Six Days before the Feast of the Passover, ^w he came to *Bethany*, and there din'd with *Simon* the Leper. ^x *Martha* attended them, *Lazarus* was one of the Guests, and his Sister *Mary* pour'd out a pound of sweet Oil on our Saviour's Feet. *Judas*, who was to betray him, said, *Why was not this sweet Ointment sold for 300 Pieces of Money, and given to the Poor?* Which he did not say out of any Regard he had for the Poor, but because he carry'd the Purse, and stole the Money. JESUS answer'd him, *Let her alone, she has preserv'd that sweet Ointment for my Burial*. The *Jews* hearing that JESUS was at *Bethany*, flock'd thither, not only for his sake, but to see *Lazarus* whom he had rais'd from the Dead.

^y The Priests and *Pharisees*, who had resolv'd to seize JESUS, consulted together to put *Lazarus* to Death, because many of the *Jews* left them, and believ'd in JESUS CHRIST upon his Account.

JESUS did not withdraw to shun the danger; but, on the contrary, he went the next Day to ^z *Jerusalem*, riding on an Ass. A vast Multitude of People came out to meet him; they cover'd the Way with Boughs of Trees and with their Garments, to receive him, and

^u *Luke* xix. *Matt.* xx. *Mark* x. *John* xi.

^w *John* xii. *Matt.* xxvi. *Mark* xiv.

^x *John* xii.

^y *Ibid.*

^z *Mark* xi. *Luke* xix.

cry'd, *Hosanna*, that is, *Health and Glory to the Son of David*: *Blessed be he who cometh in the Name of the Lord*. When he was near the City, he wept over it, and foretold its Destruction.

▪ When the *Pharisees* heard the People declare so loudly for JESUS CHRIST, they said among themselves, *Behold, we profit nothing; all the World follows him*. Which confirm'd them in their Resolution to put him to Death.

JESUS, after his Entry into *Jerusalem*, preach'd and continu'd in the Temple, went out at Night to *Bethany*, or the Mount of Olives, and return'd in the Morning to preach in the Temple against the *Pharisees*. ^b He drove out of the Temple the Buyers and Sellers, and overturn'd the Tables of the Money-Changers, telling them, *That the House of God was a House of Prayer, but they had made it a Den of Thieves*. He cur'd the Lame and the Blind that were in the Temple. He pray'd to his Father to glorify his Name, and a Voice was heard from Heaven, which said, *I have glorify'd, and will again glorify it*. In short, from the Day he came to *Jerusalem*, till the Day he was apprehended, he constantly taught in the Temple; foretold by way of Parables what should happen to him, and confounded the *Pharisees* and the *Sadduces*, who endeavour'd to surprize him. He added many Predictions concerning the Destruction of *Jerusalem*, and of the Temple, the Preaching of the Gospel, the last Judgment, and his own Coming. Lastly, two Days before the Passover, he in plain terms foretold to his Disciples, that he should be betray'd and crucify'd. At the same time, the Priests and the Elders assembled in the Hall of the High-Priest *Caiphas*, and consulted together how they might take JESUS in a Snare, and put him to Death, because they fear'd that the People would mutiny.

He was deliver'd to them in this manner. ^c *Judas Iscariot*, one of the twelve Apostles, came to them, and

^a *John xii.*

^b *Matt. xxi. Mark xi. Matt. xxii, xxiii. Luke xxi, Matt. xxiv, xxv.*

^c *Matt. xxvi. Mark xiv. Luke xxii,*

offer'd to betray him, ^d for the Sum of thirty Pieces of Money, and from that time waited for an Opportunity to do it without a Tumult. He took the Time of the Feast, in which JESUS was to come to *Jerusalem* to celebrate the Passover, tho' the *Jews* had resolv'd in their Council to take another Occasion, thro' fear lest a Tumult should be rais'd. But the first Day of the unleven'd Bread, which was the Eve of the Passover, being come, JESUS sent two of his Disciples, *Peter* and *John*, to *Jerusalem*, to provide the Passover. They went, and did so. JESUS follow'd, and coming in about the Evening, when the Hour was come, sat down to Table with his twelve Apostles. He told them he had earnestly desir'd to eat that Passover with them, and wash'd their Feet.

And here arise three Questions difficult to be resolv'd: Did JESUS CHRIST eat of the Paschal Lamb with his Disciples? On what Day was it? And did the *Jews* eat it the same Day? The Commentators are of different Opinions; but the following Account seems to me to be most likely.

The Feast of the Passover, which was the most solemn of any among the *Jews*, was kept on the fifteenth Day of the Month *Nisan*; and according to their custom, began on the Evening of the fourteenth Day, as we reckon. That very Evening the Lambs were kill'd which were for the Passover, and they eat them in every Family. I will not here enter upon the Controversy, whether it was requisite that those Lambs should be kill'd in the Temple, by the Ministers thereof, or whether they might slaughter them at home. However that was, this is certain, that the Passover began on the Afternoon of the fourteenth Day of the Month call'd *Nisan*, and that the Lamb was eaten the same Night, being the beginning of the fifteenth. There were seven Days call'd the Days of unleven'd Bread, because the *Jews* during that time did eat no Bread that had Leven. *Josephus* and the modern *Jews* reckon eight. These begin to put the leaven'd Bread out of their Houses on

^d *Matt.* xxvi. *Mark* xiv. *Luke* xxii.

the thirteenth in the Evening. We have no proof of this Custom being practis'd in the Days of our Saviour; but it is always to be suppos'd, that from the Afternoon of the fourteenth day of the *March* Moon, the *Jews* had no leaven'd Bread in their Houses. In the thirty third Year of our Computation, which is that of the last Passover, and of the Death of CHRIST, the new Moon of *March* fell on the nineteenth Day of that Month, being *Thursday*, about one of the Clock in the Afternoon; but it could not be seen till the next Day, which was *Friday*: and the *Jews*, as is said, being govern'd by the Moon's appearing, and not by the Cycles, the first day of *Nisan* began on the twentieth of *March*, in the Evening. According to this Computation it follows, that the fourteenth day of *Nisan*, or of the *March* Moon, began on the third of *April*, being *Friday*, in the Evening. It being generally believ'd that JESUS CHRIST dy'd on a *Friday*, he could not, according to that Scheme, have kept the Passover on the day of his death, or at least have kept it on the same day as the *Jews* ought to keep it. But this Proof may meet with some difficulty, for it is not certain, that the *Jews* were then govern'd only by the Appearance of the Moon; and if they were govern'd by the Cycles, they might begin the New Moon on the nineteenth, which is the true Time. Allowing of that, the fourteenth day will prove the second of *April* and *Thursday*. Thus there is no Proof to be made by Astrological Calculation, that JESUS CHRIST did or did not celebrate the Feast of the Passover the Year of his death. Recourse must be had to the Evangelists, and that still seems to add to the Difficulty, because they seem to disagree about it. * *St. Matthew*, *St. Mark*, and *St. Luke* say, that the first day of the unleaven'd Bread, on which it was absolutely requisite to slaughter the Passover Lambs, being come, the Disciples ask'd our Saviour where he would have them provide the Passover. He sent them into the City, to ask the Master of a Family for a Place to keep the Passover. The Disciples went, prepar'd the Passover, and

* *Matt.* xxvi. *Mark* xiv. *Luke* xxii.

towards the Evening JESUS sat down at Table with them. St. *Luke* adds, that he said, *I have ardently desir'd to eat this Passover with you before I suffer.* All these Expressions seem plainly to make out, that JESUS CHRIST did eat the Paschal Lamb with his Disciples on the first day of the unleven'd Bread, beginning on the fourteenth of the *March* Moon, and the same day the *Jews* did eat it. But on the other hand, [†] St. *John* says some things which seem hard to reconcile to this System; for he says, that before the Feast of the Passover, JESUS eat with his Disciples. It was not then, say some, the very Day of the Festival, and that Meal was not it at which they eat the Paschal Lamb. JESUS bid *Judas* do what he was about speedily. The Disciples thought he had order'd him to buy what was necessary for the Feast; then it follows that the Feast was not yet begun. When the *Jews* led JESUS to *Pilate*, the next day, they would not go into the Court or Hall, that they might not be defil'd, but might eat the Passover; then they had not eaten it the Night before. And lastly, when JESUS was crucify'd, it was the Eve, or the Preparation for the Passover. Some other convincing Conjectures are added to these Testimonies. It is not at all likely, say some, that the *Jews*, who had before contriv'd not to put CHRIST to death on a Festival, should do it on the fifteenth of the *March* Moon, which was the first day of the unleven'd Bread, and the most solemn Festival among them. The *Jewish* Priests, who entreated *Pilate* that the Persons executed might be dispatch'd, and that the Bodies might be taken from the Crosses soon after, that they might not remain on the Crosses on the Sabbath, would not have caus'd CHRIST to be crucify'd on a day which was more solemn than the Sabbath. To conclude; if the Feast of Pentecost fell upon a *Sunday*, as it is supposed to have done, the Feast of the Passover must have been on a *Saturday*; for the seven Weeks were reckon'd from the day after the Festival, or from the second day of the unleven'd Bread, being the sixteenth of the *March* Moon, the day

† *John* xiii.

on which they offer'd the first Sheaf of Corn. Now to the end that the Feast of *Pentecost* should fall upon a *Sunday*, that Year in which our Saviour dy'd, the first day of unleven'd Bread must have been a *Saturday*, and the second the first day of the Week.

These seeming Contradictions are difficult to be reconcil'd. Those who believe our Saviour did not eat the Paschal Lamb, answer to the Texts of St. *Matthew*, St. *Mark*, and St. *Luke*, that by the first day of the unleven'd Bread is to be understood the fourteenth of *Nisan*, beginning on the Evening of the thirteenth; because from that time they began to prepare for the Passover; that those Evangelists said the Paschal Lamb was to be slaughter'd on that day, and that the *Jews* did slaughter it, because the Paschal Sacrifices were offer'd at the latter end of that day; that the Apostles ask'd of our Saviour on the Evening of the thirteenth, which was the beginning of the fourteenth, where he would have them prepare the Passover, supposing that he would keep it with them as usual; that they ought not to have staid to put that Question on the Evening of the fourteenth, because it would have been too late to perform all things that were necessary for the Preparation of the Passover; that being come to *Jerusalem*, they then provided what was necessary for the Celebration of the Passover, that is, they bought Flower to bake the unleven'd Bread the next day, and clear'd away the leavened Bread; that when *JESUS* came, he eat a Meal with them, but that it is not said he eat the Paschal Lamb; that when *JESUS* told them he had ardently desir'd to eat that Paschal Lamb with them, it was to be understood of the Paschal Lamb of the new Law, or of the Eucharist; that tho' it should be taken from the *Jewish* Passover, he might say he had desir'd to eat it, notwithstanding that being prevented by Death he did not actually perform it.

On the other hand, those who assert that our Saviour did eat the Paschal Lamb on the same day as the *Jews*, which was *Thursday* Night, and that he was crucified the next day, being the first of the unleavened Bread, answer to the Passages in St. *John*, that *Thursday* Night may be call'd

call'd the time which preceded the first day of the Passover; for tho' the Festival was begun according to the custom of the *Jews*, nevertheless the next day, according to common Acceptation, was the day of the Festival, and the first of the unleven'd Bread; that the Meal our Saviour eat with his Disciples, was the very same at which they eat the Paschal Lamb; that what was necessary for the next day's Sustenance, might be bought on the Evening when a Festival began, and that therefore the Disciples might believe our Saviour order'd *Judas* to buy what was necessary for the next day; that when it is said the *Jews* did not enter into the Court or Hall for fear of being defiled, and to the end they might eat the Passover, that Word is not there to be understood to signify the Paschal Lamb, but the Paschal Sacrifices; that the Evening of the day on which our Saviour was crucified, is call'd the Eve of the Passover, because it was the Eve of the Sabbath, which fell on the day of the Passover; that tho' it was not lawful to leave the Bodies of Persons executed on the Cross on the Sabbath, the same perhaps might not be prohibited on the day of the Passover, on which it was allow'd to dress Meat, which was not permitted on the Sabbath; that the *Jews* design'd not to put CHRIST to death on a Festival, and even to have let the Feast pass before they apprehended him; but that finding an opportunity to do it sooner, they would not let it slip; and that it being plain by the Testimony of the Evangelists, that CHRIST was crucified on the first day of the unleven'd Bread, which was the solemn day of the Festival, there is no denying of it but upon Surmises. To conclude, They answer to the last Conjecture, that it is not certain that the Pentecost, the day on which the Holy Ghost came down upon the Apostles, was a *Sunday*; and that tho' it had been so, it may be urg'd, that the fifty days were reckon'd from *Monday*, the third day of the unleven'd Bread, because the second falling on a *Saturday*, they could not gather nor offer the first Sheaf on the second day.

This is what I think most likely, in relation to these Opinions. I conceive, by the Evangelists, St. *Matthew*,

St. Mark, and St. Luke, that JESUS CHRIST did eat the Paschal Lamb with his Apostles: for the Interpretations given to that Passage, *Prepare the Passover; they prepare the Passover; I have ardently desir'd to eat this Passover with you*; do not seem very natural to me. I think the Passages in the Gospel of St. John plainly prove, that the Jews did not eat the Paschal Lamb till the very day on which CHRIST was crucify'd, that is, the Friday. Therefore to reconcile the Evangelists, it must be said, that CHRIST kept the Passover a day before the Jews, either because the Jews delay'd, or our Saviour anticipated it.

JESUS being sat down at Table, foretold the Treachery of Judas, and wash'd the Feet of his Disciples. After a long Discourse, recorded by the Evangelist St. John, he instituted the Mystery of the Eucharist in Memory of his death, in this manner: When they were at Supper, ^b he took Bread, and having bless'd and broke it, he divided it among his Disciples, saying, *This is my Body, which is given, or broken, do this in remembrance of me.* In like manner he took the Cup, after Supper, and having given thanks, deliver'd it to 'em, saying, *Drink ye of it all, for this is my Blood, the Blood of the new Covenant, which shall be shed for many to the Remission of Sins.* They all drank of it, and ⁱ JESUS added, he would then drink no more of that Fruit of the Vine, till he should drink it with them in his Father's Kingdom. Then he shew'd them who it was that would betray him, giving him a Morfel of Bread dipp'd, and saying to him, *Do what you are to do speedily.* ^k However the Apostles did not comprehend what he meant; and some believ'd, that because Judas carry'd the Purse, he had order'd him to buy what was necessary for the Festival, or to give something to the Poor. Judas, instead of then repenting, went out immediately, and it was then Night. JESUS went on discoursing with his Apostles; he forbids them contending among themselves for

^a Matt. xxvi. Mark xiv. John xiii.

^b Matt. xxvi. Mark xiv. Luke xxii. 1 Cor. xi.

^c Luke xxii.

^d Matt. xxvi. Mark xiv. John xiii.

^e Luke xxii.

Suppe-

Superiority, and said, That ^m *Satan* waited to fan them, as Corn is fann'd. He foretold, that St. *Peter* would deny him three times before the Cock crow'd; he promis'd to send 'em the Holy Ghost, and assur'd them he gave them a Peace which the World could not give them. Then he rose from the Table, and having recited a Hymn with his Apostles, went away with them to Mount *Olivet*. ⁿ By the way he continu'd to instruct, to comfort, and to encourage them against the Persecutions they were to suffer. Then he made a Prayer to his Father for those who were to believe in him. When that was done, he went over the Brook ^o *Cedron*, and came to a Village call'd *Gethsemane*, where there was a Garden, into which he went with his Disciples. When he was there, he bid them take their Rest till he had pray'd. He took along with them *Peter* and *John*, to whom he discover'd the Sorrow he was in, and the Apprehension that seiz'd him. He bid them watch and pray with him; and going somewhat farther, fell flat on the Ground and pray'd to his Father, that if it were possible that Cup might pass from him, but nevertheless his Will should be done. ^p Whilst he was in this Anguish, and sweated as it were Drops of Blood, ^q an Angel appear'd and comforted him. Rising from the Place where he had pray'd, he return'd to his Apostles, and found them asleep; then directing his Discourse to St. *Peter*, he reprov'd them, for that they could not watch an Hour with him. He return'd, and made the same Prayer to his Father; then came again, and found his Disciples asleep, and they knew not how to excuse themselves. He went a third time, and made the same Prayer, and then came back to his Apostles, to whom he said, *Now sleep on and take your rest; the time draws near when the Son of Man shall be deliver'd up; he who betrays me is at hand.*

Whilst he yet spake, ^r *Judas*, who knew the Place where *Jesus* was, taking along with him a Band of

^m *John* xiv. xv. xvi.

ⁿ *Ibid.* xvii.

^o *Ibid.* xviii.

Luke xxii. *Mark* xiv. *Matt.* xxvi.

^p *Luke* xxii.

^q *Matt.*

xxvi. *Mark* xiv.

^r *Matt.* xxvi. *Mark* xv. *Luke* xxii.

Soldiers, and some People sent by the Chief Priests and the *Pharisees*, came thither attended by all that arm'd Company. He went before, and had given them this Signal, *He whom I shall kiss is the Person you look for; secure and lead him away cautiously.* He did as he said, and advancing before the rest, came up to our Saviour, saying, *Hail Master!* and kiss'd him. JESUS answer'd, *Friends, what came you hither for? Judas, do you betray the Son of Man with a Kiss?* Then he ask'd the Guards whom they sought; they said JESUS of Nazareth. He answer'd, *I am he;* at these Words they fell down. JESUS ask'd them again whom they sought; they answer'd as before, *We seek JESUS of Nazareth.* CHRIST said to them, *I have already told you, I am he; but if you seek me, let them go that are with me.* Then they laid hold on him.

His Disciples were in a great Consternation, to see their dear Master carried away in that manner. Some of them ask'd him, whether they should defend themselves by Force of Arms; and *Peter* being more zealous than the rest, drew his Sword, struck the Servant of the High-Priest, whose Name was *Malchus*, and cut off his Ear. JESUS bid them give over, commanding *Peter* to put up his Sword, and heal'd *Malchus* by touching his Ear. Then directing his Discourse to those who came to apprehend him, he said to them, *You are come arm'd with Swords and Staves to seize me, as if I were a Robber; I was daily among you, teaching in the Temple, and you did not secure me.*

When the Apostles and Disciples of JESUS saw him thus seiz'd, they all fled, and only one Youth follow'd him, wrapp'd up in a Sheet. The Soldiers would have stopp'd him, but he let go the Sheet, and fled away naked.

St. *Peter*, who before was so zealous, follow'd JESUS at a distance to the Door of the House of *Anna*, Father-in-Law to *Caiphas* the High-Priest, whither he was led. Another Disciple, who was known in the

* John xviii.

• Mark xiv.

* Matt. xxvi. Mark xv. Luke xxii. John xviii.

• John xviii. Matt. xxvi. Mark xiv. Luke xxii.

House, went into the Court with our Saviour; and going to the Door, brought *Peter* in, who was known to have been one of the Followers of CHRIST. * Two Women-Servants and several Men charg'd him with it; he positively denied it three times, y and the two last of them affirm'd with an Oath, that he knew not the Man. Whilst he was yet speaking, the Cock crow'd the second time, and JESUS turning about, look'd upon him; and *Peter* remembring what he had said to him, Before the Cock crows twice, you will deny me three times; he went out and wept bitterly.

2 When JESUS was brought before *Annas*, who had been High-Priest, and still retain'd that Rank and Authority, he examin'd him about his Doctrine. JESUS answer'd, *I have always spoke in publick in the Synagogues, and in the Temple; you may ask those that have heard me.* An Officer that stood by, hearing this Answer, struck him on the Face, saying, *Do you answer the High-Priest after that manner?* JESUS replied, *If I have spoken ill, make out the evil I have said; but if I have spoke well, why do you strike me?*

Upon this Answer of JESUS, a *Annas*, who was not the High-Priest then in Office, sent him to *Caiphas* his Son-in-Law. The Priests and Judges repair'd to his House, held a Council, and sought for Witnesses against our Saviour. b Several false Witnesses appear'd, but their Depositions did not agree. At last there came two, who declar'd they had heard him say, *I will destroy the Temple, and rebuild it in three Days.* That Testimony was not true, for he had not said, I will destroy this Temple, but You will destroy this Temple; speaking of his own Body.

JESUS answer'd nothing to those Witnesses, tho' the High-Priest call'd upon him to do it. c The High-Priest perceiving that those Depositions were not sufficient, conjur'd him, in the Name of the Living God, to tell whether he was the CHRIST the Son of God. JESUS

* Luke xxii. John xviii. Matt. xxvi. Mark xiv.
John xviii.

2 John xviii.

a Matt. xxvi.

3 Luke xxii.

b Mark xiv.

c Luke xxii. Matt. xxvi. Mark xiv.

answer'd, *You have said it; I am he, and you will one Day see the Son of Man on the Right Hand of the Power of God, and coming above the Clouds of Heaven.* Then the High-Priest rending his Garments, cry'd out, *He has blasphem'd, what more need is there of Witnesses? You have heard the Blasphemy, what is your Opinion?* They answer'd, *He deserves Death.*

^d Judas perceiving that JESUS CHRIST was condemn'd, repented of what he had done; and carrying back the thirty Pieces of Money he had receiv'd, to the Priests and Council, said to them, *I have sinned, betraying innocent Blood.* They answer'd, *What is that to us? Do you look to it.* Then Judas threw down the Money in the Temple, and going thence hang'd himself. The Priests taking up the Money, said to one another, *It is not lawful for us to put it into the Treasury, because it is the Price of Blood;* but they bought a Potter's Field to bury Strangers in, and that Field was afterwards call'd *Haceldama*, that is, *The Field of Blood.*

^e During this time the Guards never ceas'd insulting CHRIST all the Night; they spit on his Face, which they cover'd, and then striking him, said, *Guess who has struck you;* in short, they us'd him in a most despiteful manner. The next Morning the Elders, the Priests and Doctors of the Law met to condemn him to Death. They had him brought to their Assembly, and ask'd him whether he was CHRIST; that is, the *Messias*: He answer'd them, *If I tell you, you will not believe me; and if I ask you a question, you will not answer me, or dismiss me; but you shall see the Son of Man sitting on the Right Hand of the Power of God.* They all said to him, *Then you are the Son of God.* JESUS answer'd, *You have said it, I am he.* Whereupon they said, *What need is there of more Witnesses, since we have heard it from his own Mouth?*

But yet they durst not condemn him upon this Declaration. Being under the Jurisdiction of a ^f Roman Governour, and having no Power to condemn any Man

^d Matt. xxvii.

^e Matt. xxvi. Mark xiv. Luke xxii.

^f John xviii. Matt. xxvii. Mark xv.

to Death, they led JESUS CHRIST from the House of *Caiphas* to the Hall or Court of *Pontius Pilate* Governor of *Judaea*; but did not go in for fear of rendring themselves unclean, which would make them unfit to eat the \S Passover. *Pilate* came out, and ask'd them what they had to lay to that Man's Charge. They answer'd, they would not have brought him into his presence, had he not been a Malefactor. *Pilate* answer'd, *Then do you take and judge him according to your Law.* They answer'd, it was not lawful for them to condemn any Man to Death. Then the Priests laid their Accusation against our Saviour, alledging, that they had found him perverting their Nation, forbidding Tribute to be paid to *Cesar*, and calling himself King, and the *Messias*. *Pilate* returning into his Court, sat down on the Judgment-Seat; he examin'd JESUS CHRIST, asking whether he were King of the *Jews*. JESUS answer'd, *Do you say that of your self, or have others told it you?* *Pilate* reply'd, *Do not you know I am no Jew? Your Nation and your Priests have brought you before me, what have you done?* JESUS told him his Kingdom was not of this World. *Pilate* proceeding, said, *You are a King then.* JESUS rejoin'd, *You have said it, I am a King; therefore I was born, and came into the World, that I may give Testimony of the Truth.* *Pilate* ask'd, *What is the Truth?* And, without expecting his Answer, went out again to the *Jews*, and told the Priests and the People, that he could find no Guilt in that Man; but they continu'd laying several things to his Charge. *Pilate* sent for, and examin'd him again, and JESUS made no Answer. The People and the Priests were pressing, and added, That he had stirr'd up the People to mutiny, by the Doctrine he spread abroad throughout *Judaea*, beginning in *Galilee*, and proceeding to *Jerusalem*. ^b *Pilate* hearing *Galilee* mention'd, ask'd whether he were of that Country, and being inform'd that he was, and consequently one of *Herod's* Subjects, he sent him away to that Prince, who was then at *Jerusalem*.

 \S John xviii.^b Luke xxiii.

Herod was glad to see *JESUS*, for he had long desir'd it, having heard much of him, and expected to see some Miracle wrought. He therefore put several Questions to him, but *JESUS* return'd no Answer; but the Priests and Doctors of the Law, who were present, accus'd him vehemently. *Herod*, not being able to get any Answer from our Saviour, despis'd and scoffed him, putting on him a white Garment, and sending him back to *Pilate*. The respect *Pilate* shew'd *Herod* upon this Occasion, made them Friends, whereas before they were at Enmity.

Pilate, who had found *JESUS* to be innocent, having no Cause to condemn him, did all that was in his power to save him; ⁱ for he knew they had deliver'd up him out of Envy, and his Wife had sent him word not to condemn that just Man, because she had very uneasy Dreams that Night about him. He gather'd the Priests, the Senators, and the People, and told them, that having examin'd *CHRIST* before them, he could not find him guilty of any of the Crimes they laid to his Charge; that *Herod* had been of his Mind, and therefore propos'd to scourge and dismiss him: ^k And whereas it was the Custom for the Governour upon Festivals, to give up to the People any Prisoner they demanded; *Pilate* ask'd them, whether they would have *JESUS* dismiss'd, or another Prisoner call'd *Barabbas*, a noted Robber, who had been committed for having rais'd a Mutiny, ^l and committed a Murder in the City. He ask'd them three several times, whether he should not dismiss *JESUS*, rather than *Barabbas*; but the Priests and Elders persuaded the People to chuse *Barabbas*. ^m *What then, said Pilate, shall I do with JESUS, who is called CHRIST?* They several times repeated, *Crucify him*. *Pilate* said to them again, *What harm has he done, I do not find him guilty of any Crime that may deserve Death? I will scourge and dismiss him*. But the more he urg'd his Innocence, the more they cry'd, *Let him be crucify'd*.

ⁱ Luke xxiii. Matt. xxvii. Mark xv. John. xviii.
Luke xxiii.

^l Luke xxiii.

^k Matt. xxvii. Mark xv.
^m Matt. xxvii. Mark xv.

Then *Pilate* resolv'd to cause *JESUS* to be scourg'd. His Soldiers leading him into the Court, stripp'd off his Clothes, put on him a scarlet Mantle or Cloak, and having made a Crown of Thorns wreath'd together, set it on his Head, and put a Reed into his Right Hand; then kneeling before him, they said in scorn, *Hail King of the Jews!* and at the same time buffeted him.

After such barbarous Usage, ° *Pilate* hoping by that means to move the People to Compassion, went out again; and having once more declar'd he could find nothing in that Man which deserv'd Death, had him led out in the Condition that has been represented, saying, *Behold the Man.* The Priests and their Followers immediately cry'd out, *Crucify him.* *Pilate* said to them, *Take him your selves, and crucify him; for I can find no Guilt in him.* They answer'd, *We have a Law, and according to our Law he must die, because he hath declared himself the Son of God.* *Pilate* hearing those words, was more afraid, and returning into the Judgment-Hall, began again to examine *JESUS CHRIST*, asking him of what Place he was. *JESUS* made him no Answer, and *Pilate* said to him, *Will you not speak to me? Do not you know that I have power to crucify, or to dismiss you?* *JESUS* answer'd, *You would have no power over me, if it were not given you from above.* *Pilate* still endeavour'd to save *CHRIST*: But the Jews, to press him, cry'd, *If you dismiss this Man, you are no Friend to Cæsar; for whosoever makes himself King, opposes Cæsar.*

That Threat mov'd *Pilate*, who hearing those words, led *JESUS* out of the Palace, and sate on his Tribunal, at the Place call'd in Greek *Lithostrotos*, and in Hebrew *Gabbatha*, because it was pav'd with Stones. It was the Day of Preparation for the Passover, and the sixth, or rather the third Hour, which is about nine in the Morning. *Pilate* said to the Jews, *Behold your King!* They cry'd, *Away with him, crucify him.* *Pilate* answer'd, *Shall I crucify your King?* The Priests answer'd, *We have no King but Cæsar.* *Pilate* perceiving he could not prevail, but that the Tumult increas'd, caus'd Water to be

° *John xix.*° *Ibid.*

brought, and washing his Hands before the People, said, *P I am innocent of the Blood of this just Man; do you look to it.* The People cry'd, *His Blood be upon us and upon our Children.* At length *Pilate*, to please the People, order'd what they desir'd should be executed, releasing *Barabas*, and delivering up *JESUS* to be crucify'd. ^a The Soldiers took off the Scarlet Robe they had put on him, return'd his own Clothes, and led him to be crucified to the Place call'd Mount *Calvary*, in *Hebrew Golgotha*, being the Place of Execution without the City, laying his Cross on him; but he being too weak to carry it, they hir'd one *Simon of Cirene* to carry it along with him.

JESUS going to be crucify'd, was follow'd by a great multitude of People, and particularly of Women, who wept and beat their Breasts. ^r He turning towards them, bid them not to weep for him, but for themselves and their Children; because the Time was at hand when those would be happy who had no Children, and when Men would wish that the Mountains would fall on them; which Prediction related to the Destruction of *Jerusalem*. ^s Two Criminals were also led with him to Mount *Calvary*, and one crucify'd on each side of him.

^t When *JESUS* was come to Mount *Calvary*, they gave him Wine to drink, which was mix'd with Myrrh and Gall. It was customary to give Wine to those that were led to Execution, with some Mixture, which took off the Horror of the Punishment. *JESUS* having tasted it, would not drink. Then they crucify'd him between those two Criminals, about the latter end of the third Hour, and towards the sixth, that is, a little before Noon, when he was nail'd to the Cross. The first words *CHRIST* spoke on the Cross were these; *Father, forgive them, for they know not what they do.* *Pilate* had caus'd an Inscription to be set on the top of the Cross, in *Hebrew, Greek and Latin*, containing the Cause of his Condemnation; the purport whereof was, ^u *Je-*

^p *Matt. xxvii. Mark xv. Luke xxiii. John xix.* ^a *Matt. xxvii.*
^{Marb xv.} ^r *Luke xxiii.* ^s *Ibid. John x. x.* ^t *Matt.*
^{xxvii. Mark xv. Luke xxiii. John xix.} ^u *Luke xxiii. Joh. xix.*
sus

Jesus of Nazareth, King of the Jews. The Priests of the Jews found fault with that Inscription, and said to Pilate, do not write King of the Jews, but that he call'd himself King of the Jews. Pilate answer'd, *What I have written, I have written.* The Soldiers, when they had crucify'd CHRIST, divided his Garments, and cast Lots for his Tunick.

Whilst JESUS was upon the Cross, the People and their Magistrates insulted him, saying, *He has saved others, let him save himself, if he is the Anointed of God, and the King of the Jews.* Those who pass'd by, blasphemy'd against him; Behold, said they, *the Man that would destroy the Temple, and rebuild it in three days; if you are the Son of God, come down from the Cross, and save your self.* * One of the Criminals who was by his side, spoke to the same purpose; but the other reprov'd his Companion, saying, *Do you not fear God, tho' you are condemn'd to the same Punishment? We suffer justly, what our Crimes have deserv'd, but this Man has done no harm.* Then directing his Discourse to JESUS CHRIST, he added, *Lord, remember me, when you are in your Kingdom.* JESUS answer'd him, *Verily I say unto you, this Day shall you be with me in Paradise.*

† The Mother of JESUS, the Sister of his Mother, Mary the Wife or Daughter to Cleophas, and Mary Magdalen, were near the Cross. JESUS seeing his Mother, and the Disciple he lov'd, that is St. John, by her; said to his Mother, *Woman, behold thy Son!* and to the Disciple, *Behold thy Mother!* and, from that time, the Disciple took her to his House.

‡ Whilst JESUS CHRIST was on the Cross, at the sixth Hour, that is, at Noon, all the Earth was cover'd with Darkness, and the Sun was eclips'd till the ninth Hour; that is, till three in the Afternoon.

About the ninth Hour JESUS cry'd with a loud Voice, saying, *Eli, Eli, lama sabaethani;* that is, *My God, my God, why hast thou forsaken me?* Some of those that

* Luke xxiii. Matt. xxvii. Mark xv.

† John xix.

‡ Ibid.

* Luke xxiii.

‡ Matt. xxvii. Mark xv. Luke xxiii.

were present, said, ^b *He calls Elias*. After that JESUS, knowing that all was fulfill'd, said, ^c *I thirst*; and immediately one of those who were by, took a Sponge, dipp'd it in Vinegar, and fastning it on the end of a Reed, gave him to drink, saying, *Let us see whether Elias will come to take him down from the Cross*. JESUS having taken the Vinegar, said, *All is finished*; *Father, into thy Hands I commit my Spirit*. Having spoke those Words, he let fall his Head, and gave up the Ghost.

^d The Death of CHRIST was immediately follow'd by Prodigies. At the same time the Veil of the Temple was rent asunder, from the top to the bottom; there was a great Earthquake, the Rocks split asunder, the Tombs open'd, and many Bodies of Saints which slept in Death arose, and going out from their Monuments, went to the City of *Samaria*, and were seen by several Persons.

^e At these Prodigies the Persons who were present were all struck with Terror, and acknowledg'd, that JESUS CHRIST was not only innocent, but the Son of God. The Captain of the Company that had conducted him to Execution, was one of the first that glorify'd him.

The Kindred and Friends of JESUS, and all his Acquaintance, and the Women, who had follow'd him from *Galilee*, *Mary Magdalen*, *Mary the Mother of James and Joseph*, and *Salome* Mother to the Sons of *Zebedee*, and many more who came with him to *Jerusalem*, were Witnesses, both of his Death and of the Prodigies which ensu'd.

^f That Day being the Preparation, or the Eve of the Festival, and the *Jews* being unwilling the Bodies of those who had been executed should then continue on the Crosses, they ask'd of *Pilate*, that their Legs might be broken, and they taken away. He sent Soldiers who broke the Legs of the two Criminals, who had been crucify'd with JESUS; but being come to him, and perceiving he was dead, they did not break his Legs:

^b *John xix.*
Luke xxiii.

^c *Luke xxiii.*
^e *Ibid.*

^d *Matt. xxvii. Mark xv.*
^f *John xix.*

But one of the Soldiers ran a Spear into his Side, and Blood and Water gush'd from it. In the Evening, a rich Man, who was a Senator, call'd *Joseph of Arimathea*, a Town of *Judaea*, having been a Disciple of *JESUS CHRIST*, tho' in private, as fearing the *Jews*, went to *Pilate* and begg'd the Body of *CHRIST*. *Pilate* wondering he was dead so soon, call'd the Captain and ask'd him whether he were dead; and the Captain assuring him that he was, he granted *Joseph* the Body; who taking it down from the Cross, wrapt it in a Linnen Sheet. ^b *Nicodemus*, who came to *JESUS* by Night, three Years before, brought about an hundred Pounds of a Composition of Myrrh and Aloes, with which they enbalm'd the Body of our Saviour, and bury'd it after the manner of the *Jews*. Then they put it into a new Tomb, cut out of a Rock, in which no Man had been laid before, and roll'd a great Stone before the Mouth of it, to shut it up. The Women who had follow'd our Saviour, ¹ *Mary Magdalen* and *Mary* Mother of *Joses*, stood by the Tomb, looking where they would lay him; and returning to *Jerusalem*, provided precious Odours to anoint the Body: But the next Day being the Sabbath, they did not stir all that Day.

^k The Priests and *Pharisees* hearing that the Body of *JESUS* was put into the Sepulchre, went to *Pilate*, and said to him, *We remember, that Impostor, whilst he was living, said, he would rise again three Days after his Death. Therefore order the Sepulchre to be guarded till the third Day, lest his Disciples steal away his Body by Night, and tell the People that he is risen from the Dead.* *Pilate* answer'd, *You have a Guard, let it be done as you think fit.* They went to the Sepulchre, seal'd and plac'd a Guard upon it.

These Precautions only serv'd to furnish more Witnesses of the Resurrection of our Saviour. ¹ The Morning after the Sabbath, being the first Day of the Week, and our *Sunday*, at break of Day, *Mary Magdalen*, *Mary*

^g *Matt. xxvii. Mark xv. Luke xxiii.*

^h *John xix.*

¹ *Matt. xxvii. Mark xv. Luke xxiii.*

^k *Matt. xxvii.*

² *Matt. xxviii. Mark xvi. Luke xxiv. John xx.*

the Mother of *James*, and *Mary Salome*, who had bought sweet Odours, set out to anoint the Body of CHRIST. By the way, they said, *Who will remove the Stone for us, which shuts up the Entrance into the Sepulchre?* As they were going to the Place, there happen'd an Earthquake, and an Angel descending from Heaven, remov'd the Stone and sat on it. The Guards were so frighted, that they lay as if they had been dead. The Women coming to it, look'd into the Sepulchre, and found not the Body of CHRIST, but saw two Angels, who told them, That JESUS of Nazareth, whom they sought, was not there, for he was risen from the Dead, as he had said. They at the same time bid them go carry the News to his Disciples, and direct them to go to *Galilee*. ^m *Mary Magdalen* went immediately to *Simon Peter*, and the other Disciple whom JESUS lov'd, and said to them, *They have taken away our Lord from the Sepulchre, and we know not where they have laid him.* Peter and the other Disciple went away instantly towards the Sepulchre. They perceiv'd the Body of CHRIST was not there, and that there was nothing but the Linen Clothes; so they return'd. ⁿ *Mary Magdalen*, who was also come back, stood by the Sepulchre weeping, where she saw two Angels, who said to her, *Why do you weep?* She answer'd, *Because they have taken away my Lord, and I know not where they have laid him.* Having spoke these words, she turn'd about, and JESUS, who was risen that Morning, appear'd to her, and said, *Woman, why do you weep, what is it you seek for?* She supposing him to be the Gardiner, said, *If you have taken him away, tell me where you have laid him, and I will carry him away.* JESUS call'd her by her Name, *Mary*, and she knew him, and said, *Master*; but as she drew near, he said to her, *Touch me not* (be not so busy to press upon me) *for I am not yet gone up to my Father*, (that is, I shall stay yet some time with you) *but go to my Brethren, and tell them from me, that I am going up to my Father and your Father, to my God and your God.* ^o *Mary Magdalen* went immediately to carry that News to the Disciples,

^m John xx.ⁿ Ibid. & Mark xvi.^o Ibid.

who were in Affliction and Tears; she told them, she had seen JESUS, and what he had said to her: but they did not believe her. ^p After this first appearing of our Saviour to *Mary Magdalen*, he appear'd the second time to the other Women, who were returning from the Sepulchre; they fell down at his Feet, and he said to them, *Fear not, go tell this to my Brethren.* They went and told it to the eleven Apostles and the other Disciples; but they look'd upon it as an Illusion, and did not believe it.

^q The Soldiers, who had been Witnesses of the Resurrection, went and told the Priests what had happen'd; which News surpriz'd them, perceiving that all the Measures they had concerted, only serv'd to confound them the more: Therefore meeting together with the Elders, and having consulted together, they gave the Soldiers a considerable Sum of Money, that they might say, the Disciples of CHRIST came by Night and stole away his Body, when they were asleep. The Soldiers being bribed, gave out that Report, which spread among the *Jews.*

^r JESUS, after his Resurrection, appear'd to his Disciples several times, gave them several Instructions, and ascended into Heaven after forty days. First, he appear'd to two of his Disciples, who were going to a Town called *Emmaus*, sixty Furlongs, that is, seven Miles and a half from *Jerusalem.* These two Disciples, one of whom was call'd *Cleophas*, were talking together of what had happen'd to JESUS CHRIST. He came up to them, but they knew him not, ask'd what they were discoursing about, and why they were sorrowful. *Cleophas* said to him, *Are you alone such a Stranger in Jerusalem, that you know not what has happen'd these last Days? What is it?* said he. They answer'd, *Concerning JESUS of Nazareth, who was a Prophet, powerful in Works and Words before God, and before the People; and how the Priests and our Elders deliver'd him up to be condemn'd to Death, and crucify'd him: We hop'd it had been*

^p Matt. xxviii. Luke xxiv.

^q Mark xvi. Luke xxiv.

^r Matt. xxviii.

he who would have redeem'd Israel, and it is now the third Day since these things happen'd. It is true, some of the Women that were with us have surpriz'd us, for they going to his Sepulchre, and not finding his Body, came back and told us, that Angels appear'd to them, and assured them he was alive. Some of ours also going thither, found it as the Women had said, but saw him not. Then JESUS speaking, prov'd to them by the Scripture, that it was necessary the *Messias* should suffer all that, and so enter into his Glory. When they were near the little Town they were going to, he made as if he was going farther, but they prevail'd on him to stay. He went into the House with them, and being at Table, he took Bread, and blessed it; and having broken it, gave it to them. At the same time their Eyes were open'd, and they knew him; but he vanish'd from them, * and they instantly went to carry the News to Jerusalem, where they found the eleven Apostles assembled, with other Disciples, who told them, that JESUS was risen from the Dead, and had appear'd to *Simon Peter*, or *Cephas*. The two on the other hand recounted, how they had seen and known him, in the breaking of the Bread. † Whilst they were thus discoursing, on the Night of the first Day of the Week, the Doors being shut, JESUS appear'd in the midst of them, and said, *Peace be unto you*. ‡ They were astonish'd, thinking they had seen a Ghost; but he encourag'd them, bidding them to look upon his Hands, his Feet and his Side, which he shew'd them, and to touch him, because a Ghost has neither Flesh nor Bones. They rejoic'd to see the Lord again, but not thoroughly believing it, through the Transport of Joy and Admiration; he said to them, *Have you nothing to eat!* They set before him part of a broil'd Fish and a Honeycomb. He eat of it before them, and said a second time, *Peace be with you*: Then he breath'd upon them, saying, *Receive the Holy Ghost; whose Sins ye shall remit, they are remitted; and whose you shall retain, they are retained.*

* Luke xxiv.

† Ibid.

‡ Ibid. & John xxvi.

All the Apostles were not present at this his Appearance. ^w *Thomas*, surnam'd *Didymus*, one of them, was not there when JESUS CHRIST appear'd to them this first time. When he return'd, the other Apostles said to him, *We have seen the Lord*. He would not believe them, and said, That unless he saw the Marks of the Nails in his Hands, and the Wound in his Side, he would not believe. Eight days after, the Apostles being still together, and *Thomas* with them, and the Doors shut, JESUS appear'd in the midst of them, and said, *Peace be with you*. Then addressing himself to *Thomas*, he shew'd him the Holes in his Hands, and the Wound in his Side. *Thomas* cry'd out, *My Lord and my God*. JESUS said to him, *Thomas, you have believ'd because you have seen; blessed are those who shall believe without seeing*. JESUS wrought many more Miracles in the Presence of his Disciples, which have not been written, says St. *John the Evangelist*.

* There are also other Apparitions of JESUS CHRIST mention'd in the Gospel. His Disciples being return'd to *Galilee*, as he had appointed them, JESUS CHRIST appear'd to them at the Lake of *Tiberias*. *Peter* and *Thomas* call'd *Didymus*, *Nathaniel* and the two Sons of *Zebedee*, were in a Boat fishing, and had spent all the Night without taking any thing. The next Morning CHRIST appear'd to them, but they knew him not, and ask'd whether they had nothing to eat? They answering, they had not, he said to them, *Cast your Net on the Right Hand, and you will find Fish*. They did so, and it was so full of Fish that they could scarce drag it. The Disciple whom JESUS lov'd, that is, *John*, said to *Peter*, *It is the Lord*. *Peter* threw off his Garment, and cast himself into the Water. The other Disciples came in the Boat, for they were not above 200 Cubits from the Shore, where they drew out the Net fill'd with 153 large Fishes. JESUS eat of them with his Disciples, and this was the third time he appeared to his Disciples. After eating, he ask'd *Peter* three times, whether he lov'd him? *Peter* answering, he did, CHRIST gave him

^w *John* xx.

* *John* xxi.

in Charge to feed his Sheep, and foretold, that he should die with his Hands stretch'd out, viz. That he would be crucify'd. *Peter* looking behind him, saw the other Disciple whom *JESUS* lov'd, that is, *John*, and said to *CHRIST*, Lord, what will become of this Man? *JESUS* said to him, *If I will have him to stay till I come, what is that to you? do you follow me.* Hereupon it was given out among the Brethren, that the said Disciple should not die. However *CHRIST* did not say, He shall not die; but, *If I will have him to stay till I come, what is that to you?*

Y *JESUS* appear'd a second time in *Galilee* to his Disciples, upon the Mountain, supposed to have been *Mount Tabor*, where he had commanded them to meet. He was then seen by above 500 Brethren, and he appear'd another time to *St. James*. In conclusion, the Apostles being return'd to *Jerusalem*, he commanded them to preach his Gospel to all Nations, and to baptize them in the Name of the Holy Ghost. * He gave them the Power of working Miracles, and promis'd they should receive the Holy Ghost, directing them to keep together till they should be strengthened by the Virtue of Heaven. Having discoursed them a long time, * he went out with them as far as *Bethany*, and to *Mount Olivet*, and lifting up his Hands, bless'd them. At the same time he was separated from them; and being taken up into a Cloud, which depriv'd them of his sight, he ascended into Heaven, where he is on the Right Hand of God. The Apostles gazing steddily to see him ascend into Heaven, two Men cloth'd in White appear'd, who said to them, *Men of Galilee, why do you stand looking up to Heaven; this JESUS, who is taken up from you into Heaven, will come again in the same manner as you have seen him ascend.* Thus *JESUS CHRIST* ascended into Heaven forty days after his Resurrection, on the twenty fifth day of the Month *Isar*, or the fourteenth of *May*, which that Year happen'd to be a *Thursday* Afternoon, and in the thirty third Year of the Vulgar Com-

* *Matt. xxvii.*

* *Luke xxiv. Mark xvi. Act. i.*

* *Mark xvi. Luke xxiv. Act. i.*

putation, being the thirty sixth of his Age, and the third of his Preaching. Thus ends the History of the Life of JESUS CHRIST upon Earth.

This History of JESUS CHRIST is related by four Evangelists, worthy of Credit; two of them were his Apostles, and Eye-Witnesses of what they relate, viz. St. *Matthew* and St. *John*; and two others writ their History upon authentick Relations, being St. *Mark*, Disciple to St. *Peter*, and St. *Luke*, who follow'd St. *Paul*.

These Histories are call'd *Evangelia*, a Word signifying Good News. (*In English we call them Gospels; that is, the Word of God.*)

^b There were other Gospels in the first Ages of the Church; some of which were very ancient, and others forg'd by Hereticks; but the Church has never own'd any as authentick but these four. These four Evangelists have not written all the Actions and Discourses of JESUS CHRIST; for ^c St. *John* himself assures us, That there are many more Actions and Miracles of JESUS CHRIST, which have not been written; but that which is written suffices for our Instruction, and to convince us, that JESUS CHRIST is the *Messias*, the Son of God, and that believing it, we shall have Life everlasting in his Name. But we have nothing certain of the Actions of JESUS CHRIST, but what is related in the four authentick Gospels. In the following Chapter we shall speak of the Church after her first Birth, of the Preaching and Acts of the Apostles, and of the establishing of Christianity throughout the Earth.

^b *Ensch. Hist.*

^c *John xxi.*



CHAP. IV.

The ACTS of the APOSTLES.

AFTER the ^d Ascension of JESUS CHRIST, the Apostles return'd from Mount Olivet to Jerusalem, and went into an upper Room in a House, where they all continued in the same Spirit, spending most of their time in Prayer, with the Women who had follow'd JESUS, his Mother and his Brethren. They also went frequently to the Temple, there to bless and praise the Lord.

JESUS CHRIST had chosen twelve Apostles for the Ministry, whereof only eleven remain'd; Judas Iscariot, who betray'd him, having hang'd himself. The Apostles judg'd it convenient to substitute another in his Place; and the first thing St. Peter did, was to propose to the Disciples of JESUS CHRIST, ^e who were gather'd together to the Number of 120, to chuse one out of those who had kept Company with the Apostles, during the time our Saviour had liv'd among Men, from the time of his Baptism till they saw him ascend into Heaven. Two were propos'd, Joseph call'd Barsabas, surnam'd the Just, and Matthias. Having pray'd to God to shew which of them he had appointed for that Ministry, they cast Lots, and the Lot fell upon Matthias, who was associated with the Eleven Apostles.

JESUS CHRIST having order'd his Apostles not to preach, 'till they had receiv'd the HOLY GHOST, whom he had promis'd them, they staid at Jerusalem from the Feast of the Passover till that of the Pentecost. ^f When the days of Pentecost were over; that is, the fifty days from the next after the Passover, or the following Sabbath, being the sixth of the Month Sivan, and the twenty fourth of our May, on a Sunday, the Disciples being

^d Luke xxiv. Act. i.^e Act. i.^f Act. ii.^g Ibid.

all together in one Place, they on a sudden heard a great Noise, as it were of a violent Wind, which came from Heaven, and fill'd all the House in which they were. At the same time they saw, as it were, fiery Tongues appear, which separated themselves, and hung over each of them, and they were all fill'd with the Holy Ghost.

§ Being animated by that Divine Spirit, they went out into the publick Places of the City, and began to speak several Languages, as the Holy Ghost put them into their Mouths. There were at that time in *Jerusalem*, on account of the Festival, *Jews* of all Nations; and the Rumour of that Prodigy spreading abroad, a great Number of them flock'd together. Most of them were amaz'd, every Man hearing them talk in his own Language, tho' they were *Galileans*. Others scoff'd, and said, *They are drunk, and full of new Wine*. Then *St. Peter* standing up, with the other eleven Apostles, spoke in publick, and told the Assembly, That those Persons were not drunk, as some of them imagin'd, it being then but the third Hour of the Day, that is, about eight or nine in the Morning; but that the Prophecy of *Joel* was fulfill'd, importing, that God, in the latter times, would pour forth his Spirit upon all sorts of Persons. Then he boldly declar'd to them, That *JESUS* of *Nazareth*, whom they had put to death on a Cross, by the Hands of wicked Men, was risen from the dead; that all his Disciples were Witnessees of his Resurrection; that he had been taken up by the Power of God; that he sat at the Right Hand of his Father; and, that he had pour'd forth that Holy Spirit, which they saw and heard. The Assembly hearing that Discourse, and being mov'd at it, said to *Peter* and the other Apostles, *Brethren, what must we do?* *Peter* answer'd, *Repent, and let every one of you be baptiz'd in the Name of JESUS CHRIST, to obtain Remission of your Sins, and you will receive the Gift of the Holy Ghost*. Those who receiv'd the Word with Sincerity, were baptiz'd; and that day about 3000

Persons join'd themselves to the Disciples of JESUS CHRIST.

^h This was a considerable Increase of the Church in a moment; there is no question to be made, but that it was the Effect of the Grace of the Holy Ghost pour'd into their Hearts. Let us see what was the Life and Behaviour of those first Disciples of JESUS CHRIST. They persever'd in the Doctrine of the Apostles, in the Communion of Bread, which they distributed, and in Prayer. They were all unanimous; and what they had, was in common among them. They sold their Goods and Lands, and distributed the Product according to the Wants of every Person. They went daily to the Temple in the same Unity of Spirit, and persever'd in Prayer. They broke or distributed Bread in the Houses of the Faithful, prais'd God, and were belov'd by the People. The Lord daily in his Church encreas'd the Number of those that were to be sav'd.

These new Converts were confirm'd in their Faith by Miracles. JESUS CHRIST had assur'd his Apostles, that they should work Miracles, and that he had given them Power to do so. They wrought many; of which these were the first and the most remarkable. ⁱ One day *Peter* and *John* were going up to the Temple; to the Prayer of the ninth Hour, that is, about three in the Afternoon. A Man, who had been lame from his Mother's Womb, was laid every day at the Gate of the Temple, call'd, *The Beautiful*, to beg of those who went in. That Man, seeing *Peter* and *John*, begg'd an Alms of them. *Peter* looking on him, said, *Look upon us*. The poor Man, expecting something, look'd steddily on them. Then *Peter* said to him, *Silver and Gold I have none; but what I have, I give unto thee. In the Name of JESUS CHRIST of Nazareth, arise and walk*: And taking the Cripple by the Right Hand, immediately his Feet and Ankle Bones receiv'd Strength, and he stood up; leaping, and going with them into the Temple, he walk'd, leap'd, and prais'd God. All the People who knew that Beggar, and that he had never walk'd,

were fill'd with Astonishment and Surprize; and the Cripple who had been cur'd still holding *Peter* and *John* by the Hand, all the People were amaz'd at this Miracle, and ran to the Porch that was call'd *Solomon's*. *Peter* laid hold of that Opportunity to declare to them the Resurrection of *JESUS CHRIST*, and exhort them to be converted. Whilst he was speaking to the People, the Priests, the Captain of the Guards of the Temple, and the *Sadduces*, seiz'd *Peter* and *John*, and cast them into Prison. Nevertheless many, who had heard *Peter* speak, believ'd, and the number of those who were converted was about 5000.

* The *Jews*, who had cast *Peter* and *John* into Prison, left them there that Night. The next Day the Elders, the Magistrates, and the Doctors of the Law met, and brought them before *Annas* the High-Priest, *Caiphas*, *John*, *Alexander*, and all those that were of the Priestly Race; who ask'd them, by what Power, and in whose Name they had healed that Cripple. *Peter* boldly told them, they had done it in the Name of *JESUS CHRIST* of *Nazareth*, whom they had crucified, and whom God had rais'd from the Dead. When they saw the Resolution of *Peter* and *John*, having consulted together, they forbid them speaking or teaching for the future in the Name of *JESUS CHRIST*. *Peter* and *John* answer'd them, *Be ye Judges whether it be reasonable to obey you rather than God. For our parts we cannot forbear speaking what we have seen and heard.*

As soon as they were dismiss'd, they repair'd to their Brethren; and having return'd Thanks to God, and begg'd he would strengthen them to preach his Word with full liberty, and the Virtue of working Miracles in the Name of *JESUS*, the Place where they were shook; they were all fill'd with the Holy Ghost, and boldly preach'd the Word of God.

† These first Christians had all their Goods in common. Those who had Lands or Houses sold them, and brought the Money to the Apostles, who distributed it according

to every Man's Wants; so that there was no Poor among them.

They did this freely and voluntarily. *Joseph*, surnam'd *Barnabas*, who was a *Levite*, and of the Island of *Cyprus*, was one of those who sold their Inheritance, and laid the Price of it at the Feet of the Apostles. A Man call'd *Ananias*, and his Wife *Sapphira*, by joint consent sold an Estate in Land; but the Man, with his Wife's Approbation, having withheld part of the Price, brought the rest to the Feet of the Apostles. *St. Peter* upbraided him with lying to the Holy Ghost, in concealing part of the Price of his Land, and *Ananias* dropt down dead upon the spot. About three Hours after, the Wife, who knew nothing of what had happen'd, coming, *Peter* ask'd her, Whether they had sold their Land for what her Husband brought; she answered him, They had receiv'd no more-for it. *St. Peter* pronounc'd Sentence of Death upon her, telling her, that those who had buried her Husband should carry her also to the Grave; and *Sapphira* fell dead at his Feet that moment.

This Punishment might look very severe for a Fault which does not seem to have been very considerable; but the Offence committed by *Ananias* and *Sapphira* was grievous, since they made so slight of lying to the Holy Ghost; and it was severely punish'd, because it was requisite at first to give a Sanction to the Laws of Christianity. Accordingly, that Accident struck a great Terror throughout the Church, and among all those who heard it mention'd.

■ The Apostles continued to preach, notwithstanding the Injunction laid on them to the contrary, by the Council of the *Jews*. They assembled the Faithful in *Solomon's Porch*, wrought so many Miracles, and converted such numbers of People, that the High-Priest caus'd them to be cast into Prison again. The Angel of the Lord opened the Gates to them in the Night, and bid them go to the Temple to preach. They did so, and entering the Temple, at Break of Day, began to preach there. In the mean time, the High-Priest having

assembled the Council, sent to the Prison, to have those he had committed brought before him. The Officers sent by him, coming to the Prison, found it shut; but did not find the Persons they look'd for. At the same time Messengers came from the Temple, to acquaint the Assembly, that those very Persons whom they had committed the day before, were preaching in the Temple. They sent the Captain of the Guards of the Temple, and the other Officers, who brought the Apostles before them. The High-Priest said to them, *Have we not expressly forbid you preaching in the Name of JESUS? And yet you have filled Jerusalem with your Doctrine; and you endeavour to lay to our charge the Blood of that Man. Peter and the Apostles answer'd, It behoveth rather to obey God than Men; and loudly declar'd, that God had rais'd from the dead JESUS, whom they had put to death on a Cross. That Reproach provok'd the High-Priest and the Judges, and they consulted together to put the Apostles to death: But a Pharisee, whose Name was Gamaliel, putting them in mind, that Theodas and Judas of Galilee, who had undertaken to preach, perish'd, and their Disciples were scatter'd, and that the same would happen to those new Preachers, if what they took in hand were the Work of Man; but that if it were of God, it would not be in their power to suppress it; they approv'd of his Opinion, and sending for the Apostles, they caus'd them to be scourg'd, and forbid them speaking any more in the Name of JESUS, and then dismiss'd them. They went out of the Assembly full of Joy, for that they had been found worthy to suffer Persecution for the Name of JESUS, and they continu'd teaching daily, and preaching JESUS CHRIST in the Temple, and in the Houses.*

ⁿ The Apostles being employ'd in Preaching, could not find leisure to attend to the temporal Subsistence of the Faithful; and there arose a Complaint of the Greek against the *Hebrew Jews*, on account that their Widows were not regarded in the distribution of Alms; they gather'd together the Disciples, and told them, That it was

not reasonable they should leave the Word of God to take care of their Corporal Sustainance; wherefore they should chuse from among themselves seven Men of known Probity, full of Spirit and Wisdom, to whom that Ministry should be committed. The Proposal was approv'd of, and they chose *Stephen*, a Man full of Faith and of the Holy Ghost, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parnasas*, and *Nicolas* a Profelyte of *Antiach*, whom they presented to the Apostles; who, after praying, laid their Hands on them. Those Persons were call'd Deacons; that is, Ministers.

o These Deacons did not only concern themselves with Temporal Affairs, but they also assisted the Apostles in Ecclesiastical Functions, and preach'd the Word of God. *Stephen*, who was the first of those Deacons, being full of Grace and Power, perform'd mighty Prodigies and Wonders among the People; he disputed with the *Jews* of the Synagogue of the Libertines, or Sons of Slaves made free, and with those of the Synagogues of the *Cyreneans*; the *Alexandrians*, and the *Cilicians*; who not being able to withstand the Wisdom of the Spirit which spoke in him, suborn'd Witnesses to depose, that they had heard him blaspheme against God and against *Moses*: They incens'd the People, the Council, and the Doctors of the Law, and dragg'd *Stephen* to the Council, where they accus'd him of uttering Blasphemies against the Holy Place, and against the Law; saying, That *JESUS* of *Nazareth* would destroy that Place, and alter the Ordinances left by *Moses*. The High-Priest ask'd *Stephen*, whether what they said of him was true. He made a long Discourse, proving by many Instances the Obstinacy of their Nation, and upbraided them with being like their Forefathers, with resisting of the Holy Ghost, as they had done, and with having put to death the just Man, after the Example of their Ancestors, who had slain the Prophets that had foretold his Coming. Those Reproaches put the *Jews* into a Rage. *Stephen*, being fill'd with the Holy Ghost, and lifting up his Eyes to Heaven, saw the Glory of God,

and the Son standing on the Right Hand of his Father; and cry'd, *I see the Heavens open'd, and the Son of Man standing on the Right Hand of God.* Then they all unanimously lifted up their Voices, and stopping their Ears, seiz'd, dragg'd him out of the City, and stoned him. *Stephen* call'd upon *JESUS*, and said, *Lord receive my Spirit.* Then kneeling, he cry'd with a loud Voice, *Lord, lay not this Sin to their charge;* and having so said, he gave up the Ghost. Whilst they stoned him, the Witnesses, who, according to Custom, were present at the Execution, laid their Garments at the Feet of a young Man, whose Name was *Saul*, and who, as well as the rest, was consenting to the Death of *Stephen*.

¶ This *Saul* was the same who was afterwards call'd *Paul*; who was miraculously converted, as we shall soon mention, and prov'd one of the strongest Pillars of the Church of God; but at that time he persecuted it zealously, and was the chief Ringleader of the Persecution then rais'd at *Jerusalem* against the Church. He went into the Houses, and drew out by force the Men and Women, who follow'd the Doctrine of *JESUS CHRIST*, causing them to be cast into Prison.

The Martyrdom of *St. Stephen* happen'd about the latter end of the same Year in which *JESUS CHRIST* had been crucify'd, and on the twenty fifth of *December*, as is believ'd. Some Men, who fear'd God, took care to bury him, and perform'd it with much Mourning.

¶ Then most of the persecuted Christians, excepting the Apostles, were dispers'd into several Parts of *Judea* and *Samaria*, whither they carry'd the Light of the Gospel. *Philip* the Deacon preach'd in *Samaria*; and many were convinc'd by his Words, and by the Miracles he wrought. He cast out evil Spirits, and heal'd those who had Palsies and were Lame. There was at that time in *Samaria* a Man call'd *Simon*, who had practis'd Magick, and by his Enchantments had deluded the People, who follow'd him: But *Philip* having preach'd to to them the Kingdom of God, they were baptized,

both Men and Women, in the Name of JESUS CHRIST. *Simon* also believ'd himself, and having been baptized, stuck to *Philip*, and was amaz'd at the Miracles that were wrought.

The Apostles being inform'd at *Jerusalem*, where they were, that those of *Samaria* had receiv'd the Word of God, they sent thither *Peter* and *John*, who being come, brought down the Holy Ghost upon the Faithful of *Samaria*, laying their Hands on them. *Simon* offer'd Money for that Power; but *Peter* said to him, *Let your Money perish with you, since you have believ'd that the Gift of God is to be bought.* He reprov'd him for his Hypocrisy, and exhorted him to repent. *Simon*, mov'd at *St. Peter's* Reproof, only begg'd he would pray to God for him. *Peter* and *John* having given Testimony to the Lord, return'd to *Jerusalem*, after preaching the Gospel in several Towns of *Samaria*.

The Gospel was also preach'd to the *Jews* that were Strangers. * God caus'd it to be made known to an Eunuch of *Candace*, Queen of *Ethiopia*; for the Angel of the Lord spoke to *Philip*, and bid him go to the Southward, to the way that leads from *Jerusalem* to *Gaza*. *Philip* obey'd, and there met an *Ethiopian*, Eunuch to *Candace* Queen of *Ethiopia*; that is, *Meroe* in *Ethiopia*, a Country whose Queens were generally call'd *Candace*, as *Strabo* and *Pliny* inform us; who sat on a Chariot, and was reading the Prophet *Isaiah*. The Spirit commanded *Philip* to draw near to the Chariot. *Philip* ran to it, and took occasion from a Passage in *Isaiah*, which the Eunuch was reading, to make known to him JESUS CHRIST and his Doctrine. When they had travell'd some time together, they came to some Water, and the Eunuch said to him, *Behold, there is Water, what hinders that I be not baptiz'd?* *Philip* answer'd, *You may be so, if you believe with all your Heart.* He answer'd, *I believe that JESUS CHRIST is the Son of God.* He immediately order'd his Chariot to stop, they both went down into the Water, and *Philip* baptiz'd the Eunuch. When he was come out of the Water, the Spirit of the

Lord took up *Philip*; the Eunuch saw him no more, but he continu'd his Journey full of Joy. *Philip* found himself in *Azoth*, and going out from thence, he preach'd the Gospel in all the Towns he went through, till he came to *Cesarea*.

^t *Saul*, who was the most zealous Persecutor of the Christians, thought it not enough that he had persecuted them at *Jerusalem*, but went to the High-Priest, and ask'd of him Letters to the Synagogues at *Damascus*, to the end that if any Persons of that Sect should be found there, whether Men or Women, he might carry them Prisoners to *Jerusalem*; but being on the way, near *Damascus*, he was on a sudden encompass'd and struck with a Light from Heaven, and falling to the Ground, heard a Voice, which said to him, *Saul, Saul, why persecutest thou me?* He answer'd, *Lord, who art thou?* The Lord said unto him, *I am JESUS, whom you persecute; it is hard for you to spurn against the Pricks.* Then he, quaking, and all in a Consternation, said, *Lord, what will you that I do?* The Lord bid him go into the City, where he should be told what he was to do. Those who bore him Company stood amaz'd, for they heard a Voice, but they saw no body. *Saul* arose from the Ground, and tho' his Eyes were open'd, he did not see. He was conducted to *Damascus*, and continued there three Days, without seeing, eating, or drinking. There was at that time, in *Damascus*, a Disciple call'd *Ananias*, whom the Lord, in a Vision, commanded to go to *Saul*, and lay his Hands on him, that he might recover his Sight. *Ananias* answer'd, *Lord, I have heard how much Evil that Man has done to the Saints at Jerusalem, and that he is come to this City to carry away all those Prisoners, who call upon your Name.* The Lord answer'd to *Ananias*, *Go to him, for he is the Vessel I have chosen to bear my Name before the Gentiles, before Kings, and the Children of Israel.* *Ananias* obey'd, and entring into the House where *Saul* was, said to him, *Brother Saul, the Lord JESUS, who appeared to you on the way as you came, has sent me, that you may recover your sight, and*

be fill'd with the Holy Ghost. Immediately there fell from his Eyes, as it were, Scales, and he recover'd his Sight; and rising up, he was baptiz'd. After this, without any regard to the Bonds of Flesh and Blood, which should have call'd him back to *Jerusalem*, he went away into *Arabia*, and having staid some time there, return'd to *Damascus*, and there preach'd JESUS CHRIST in the Synagogues. The *Jews* being confounded by him, resolv'd to put him to Death, and applying to him that was Governour of *Damascus* for King *Aretas*, who was then Sovereign of that City, they prevail'd with him to place Guards at the City Gates, to secure *Saul*; but the Disciples at Night let him down in a Basket, out at a Window in the City-Wall.

When the chief Persecutor of the Church was taken off, it enjoy'd Peace for some Time, and was establish'd throughout all *Judea*, *Galilee*, and *Samaria*. *Peter* visited the Disciples, going from Town to Town. Being at *Lydda*, he heal'd a Man whose Name was *Eneas*, who had been in a Palsy eight Years; and at *Joppe*, rais'd to Life a Woman call'd *Tabytha* or *Dorcas*. Those two Miracles were made known, and wrought the Conversion of many.

Hitherto the Apostles and Disciples had preach'd only to the *Jews*. This was what gave them occasion to preach to the *Gentiles*. There was at *Cesarea*, a Centurion, or Captain of an hundred Men, of the *Italian* Legion, call'd *Cornelius*; a religious Man, and fearing God, who gave great Alms, and pray'd incessantly. One Day, as he was praying, an Angel of the Lord bid him send to *Joppe* for *Simon*, surnam'd *Peter*, who lay at a Tanner's near the Sea, that he might learn of him what he was to do. The Centurion immediately call'd one of his Servants, and a Soldier, who fear'd God, and sent them to *Joppe*. Whilst they two were on the way, *Peter* had a Rapture, and thought he saw Heaven open, and as it were a great Cloth held by the four Corners, let down from Heaven to the Earth, and in which there were all sorts of four-footed Animals, wild

Beasts, and creeping Things, and Fowls of the Air; and he heard a Voice, which said to him, *Peter, arise, kill and eat.* *Peter* answer'd, *Lord, I have never eaten any thing that is common or unclean.* The Voice speaking a second time, said to him, *Call not that unclean which God has cleans'd.* This being repeated three several times, the Cloth seem'd to be again taken up into Heaven. Whilst *Peter* was troubled within himself, thinking what that Vision might mean, the Men sent by the Centurion came, and the Spirit said to him, *Behold, three Men, who enquire for you, make no difficulty of going along with them, for it is I that have sent them.* *Peter* receiv'd them, they told him what they came about; he gave them Lodging, and the next Day set out with them, being attended by some of the Brethren at Joppe. They arriv'd the next Day at *Cesarea*, where *Cornelius* expected them, with his Kindred and best Friends, whom he had brought together. The Centurion and *Peter* having told one another what had happen'd to them, *Peter* declar'd to the Centurion, that JESUS CHRIST of Nazareth, who had wrought many Miracles, dy'd on a Cross, rose again the third Day, and had commanded them to preach and to testify to the People; that it was he whom God had appointed Judge of the Living and the Dead. Whilst he was still speaking, the Holy Ghost came down upon all those who were hearing the Word. All the circumcis'd Faithful, who came with *Peter*, were amaz'd to see that the Grace of the Holy Ghost was also pour'd forth upon the Gentiles, for they heard them speak several Languages, and glorify'd God; then *Peter* said, *Can Baptism be deny'd to those who have already receiv'd the Holy Ghost as well as we?* And he commanded them to be baptiz'd, in the Name of the Lord JESUS CHRIST; after which, they pray'd him to stay some Days with them.

W This Action of St. *Peter* surpriz'd the rest of the Apostles, and the Faithful of the Circumcision; and when they heard that he had made known the Word of God to the Gentiles, they reprov'd him, and said,

Why have you been with Men uncircumcis'd, and eaten with them? Peter told them the Vision he had seen, and how those *Gentiles* had receiv'd the Holy Ghost, when he began to speak to them. When he had given an Account of his Proceedings, they were pacify'd, and glorify'd God, for that he had admitted the *Gentiles* to the Gospel.

* It is no Wonder, that so many *Jews* as were become Disciples of JESUS CHRIST, should not have communicated his Doctrine to the *Gentiles*; for the *Jews* having no Intercourse with the *Gentiles*, it is not strange that they should not have communicated the Gospel to them. Those, who had been dispers'd, after the Persecution rais'd at *Jerusalem*, upon the Death of *Stephen*, spreading as far as *Phenicia*, *Cyprus*, and *Antioch*, had made it known only to the *Jews*; but some of those that were of *Cyprus* and *Cyrene*, being come to *Antioch*, spoke there also to the *Greeks*, and preach'd to them the Lord JESUS, and converted a great number. The News of it being brought to *Jerusalem*, *Barnabas* was sent to *Antioch*. He repair'd thither, and when he had taught and exhorted the Faithful of that Church, he went to find out *Saul* at *Tarsus*, and conducted him to *Antioch*, where they stay'd a whole Year. They there instructed such a great number of People, that it was at *Antioch*, where the Disciples were first call'd CHRISTIANS, in the forty third Year of our Computation.

Tarsus was the Place of *Saul's* Birth; but when he left *Damascus* he went back to *Jerusalem*, three Years after he first set out from thence. He would have join'd the Disciples there, but they were all afraid of him, not knowing that he was one of them. *Barnabas* having made him known to the Apostles, he stay'd fifteen Days with *Peter*, and vigorously preach'd the Gospel to the *Grecians*, who sought to kill him. The Brethren being inform'd of it, conducted him to *Cesarea*, whence he went to *Tarsus*: He preach'd the Gospel in *Cilicia*, and in *Syria* three Years; after which he return'd to *Tarsus*, where St. *Barnabas* found and conducted him to *Anti-*

och. Whilst he was there, certain Prophets came to that City from *Jerusalem*, among whom was one call'd *y Agabus*, who foretold the Famine which would happen soon after, in the fourth Year of the Reign of the Emperor *Claudius*. The Disciples at *Antioch* resolv'd to send some Alms to the Faithful that were in *Judaa*, and gave charge thereof to *Barnabas* and *Saul*.

* When *Saul* and *Barnabas* arriv'd at *Jerusalem*, the Church of that City was persecuted by *Herod-Agrippa*, who put to death *James* the Brother of *John*, and imprison'd *St. Peter*, who was deliver'd by an Angel out of Prison; so that *Saul* and *Barnabas* saw none of the Apostles, but return'd to *Antioch*, taking along with them *John*, whose Sirname was *Mark*.

* *Agrippa*, who had imprison'd *St. Peter*, was highly provok'd when he heard he was escap'd. He caus'd search to be made, and not finding him, after putting the Guards to the Rack, caus'd them to be led to Execution: But he was soon punish'd for his unjust Persecution; for being at *Cesarea*, on a Day when he made a Speech to the Embassadors of the *Tyrians* and the *Sidonians*, the People in their Acclamations cry'd, *It is the Voice of a God, and not of a Man*; and at the same moment the Angel of the Lord struck him, because he had not render'd the Glory that was due; and he dy'd, eaten up with Worms, having for five Days endured excessive Torments, as *Josephus* testifies.

Saul was soon chosen by the Holy Ghost, together with ^b *Barnabas*, to go preach the Gospel in several Places. They went into *Seleucia*, and thence to *Cyprus*. They preach'd at *Salamis*, and having travell'd thro' the Island of *Paphos*, they there met a Jew, who was a false Prophet and Magician, call'd *Bar-Jesu*, and firnam'd *Elymas*, or the Magician, who was with the Proconsul *Sergius Paulus*, a discreet and wise Man. The Proconsul sent for *Saul* and *Barnabas*, being desirous to hear the Word of God from them; but *Elymas* oppos'd them, and would have hinder'd the Proconsul from embracing the Faith. *Saul* told him he should be struck blind, and he

† *Acts* xi.* *Ib.* xii.* *Ibid.*b *Acts* xiii.

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immediately became so The Proconsul seeing that Miracle, embrac'd the Faith. This is the first time that *Saul* is call'd *Paul*, which gives occasion to believe that he took the Name from *Paul*, the Proconsul, whom he converted.

St. Paul, after having departed from *Cyprus*, went to *Perga*, and from *Perga* to *Antioch* of *Pisidia*, where he preach'd JESUS CHRIST in the Synagogue, with applause of many *Jews*, who were converted. He was to have spoke again in the Synagogue the next Sabbath, and a great Multitude of People came together to hear him; but the Chiefs of the Synagogue oppos'd it. Then *Paul* and *Barnabas* told them, that since the *Jews*, who were the first to whom the Word of God was to be made known, rejected it, they would go away to preach it to the *Gentiles*. The latter rejoic'd, and such of them as were predestinated to Life everlasting embrac'd the Faith; but the *Jews* having stirr'd up some devout and honourable Women, and the chief Men of the City, rais'd a Persecution against *Paul* and *Barnabas*, and expell'd them that Country.

Paul and *Barnabas* having shaken off the Dust of their Feet against the Inhabitants, went away to ^c *Iconium*, where they enter'd the Synagogue of the *Jews*, and there spoke so powerfully, that a great number of *Jews* and *Greeks* embrac'd the Faith. They staid a considerable time in that City, and wrought Miracles there; but the *Jews* having incens'd the *Gentiles* against them, and being ready to abuse and stone them, they fled to *Lystra*, a City of *Lycaonia*, where *St. Paul* heal'd a Man who had been a Cripple from his Mother's Womb. The People astonish'd at that Miracle, took *Paul* and *Barnabas* for Gods, calling *Barnabas* *Jupiter*, and *Paul* *Mercury*, because it was he that spoke; and even the Priest of the Temple of *Jupiter* would have offer'd Sacrifice to them: But *Barnabas* and *Paul* hearing them, rent their Garments, and cry'd, *What is it you mean to do? We are but Men like your selves, subject to the same Infirmities; and we preach to you, that you may be converted from these*

vain Superstitions to the living God, who has made Heaven and Earth, and all that is within them. Whilst they were at *Lystra*, some Jews of *Antioch* and *Iconium* coming thither, prevail'd on the People, and having ston'd *Paul*, they dragg'd him out of the City, believing he had been dead; but the Disciples coming about him, he got up and return'd into the City, whence he went the next Day to *Derbe* with *Barnabas*. When they had preach'd the Gospel in that City, they return'd to *Lystra*, to *Iconium*, and to *Antioch* of *Pisidia*, encouraging the Brethren. They ordain'd Priests in every Church; then they travers'd *Pisidia*, and having preach'd the Word of the Lord at *Perga*, went down to *Attalia*, and thence sail'd to *Antioch*, whence they had been sent, and continu'd there a considerable time with the Disciples. They were still there in the Year 50, when a Controversy arose in the Church of *Antioch*, about the Practice of Circumcision. Some of those who were come from *Judaea*, taught that the Christians could not be sav'd, unless they were circumcis'd; *Paul* and *Barnabas* resolutely held the contrary.

In order to decide this Question, it was resolv'd, that *Paul* and *Barnabas*, and some of those who were of the contrary Opinion, ^d should go to *Jerusalem* to the Apostles and Priests, to put that question to them. They were well receiv'd there by the Church, by the Apostles and by the Priests; but some of the Sect of the *Pharisees*, who had embrac'd the Faith, asserted that the *Gentiles* ought to be circumcis'd, and commanded to observe the Law of *Moses*. Upon this Debate, the Apostles and the Priests met to decide the Controversy. This Assembly was held at *Jerusalem* in the Year 51, and is call'd the first General Council. After mature deliberation, *St. Peter* was of opinion, that the Yoke of Circumcision, and the Observation of the Law, ought not to be impos'd on the *Gentiles*. *Paul* and *Barnabas* maintain'd the same, and *St. James* agreed to it; adding, that they ought only to write to the *Gentiles* to abstain from Flesh sacrific'd to Idols, from Fornication, from

things strangled, and from Blood. This was the Resolution of the Assembly, who chose *Judas* firnam'd *Barnabas*, and *Silas*, to be sent to *Antioch*, with a Letter written in the name of the Apostles, the Priests, and the Brethren, directed to the Brethren of the *Gentiles* who were at *Antioch*, in *Syria* and in *Cilicia*; wherein they declar'd to them, that it had seem'd good to the Holy Ghost and them, to impose no other burdens on them, than those which are necessary, *viz.* to abstain from Flesh sacrific'd to Idols, from Blood, from things strangled, and from Fornication, which they would do well to forbear. *Judas* and *Silas* being come to *Antioch*, assembled the Faithful there, and deliver'd to them the Letter from the Council, which they read with much Joy and Comfort.

This Decree of the Council of *Jerusalem* met with some Opposition. Some *Jews*, who were zealous for the Law, tho' converted, resented the exempting of the *Gentiles*; but *St. Paul*, the Apostle of the *Gentiles*, resolutely maintain'd, that they were not oblig'd to Circumcision, nor to observe the Law; and on that account he withstood *Cephas* or *Peter* to his face, who being come to *Antioch* some time after the Council held at *Jerusalem*, did eat with the *Gentiles*, before some of the Brethren, who were with *James* at *Jerusalem*, came thither; but after their Arrival he withdrew privately, and separated himself from the *Gentiles*, for fear of giving offence to those who were circumcis'd. The *Jews*, as well as he, us'd that Dissimulation, and *Barnabas* also was consenting to it. *St. Paul* severely reprov'd *St. Peter*, for that he, who was a *Jew*, liv'd like the *Gentiles*, and would compel them to *judaize*; however, there were some *Jews* who could scarce be dissuaded from their Opinion. These are the Persons *St. Paul* opposes in his Epistle to the *Galatians*, shewing that Men are not justified by the Works of the Law, but by Faith.

^f *Paul*, after having staid some time at *Antioch*, propos'd to *Barnabas* to go again to visit the Brethren throughout all the Cities where they had preach'd the

* *Gal.* ii.

† *Acts* xv.

Word of God. *Barnabas* was for taking along with him *John*, firnam'd *Mark*; but *Paul* desir'd him to consider, that it was not convenient to take along with them a Man who had left them in *Pamphilia*, and had not bore them company in their Ministry. Upon this Contest they parted; *Barnabas* took *Mark* along with him, and embark'd for *Cyprus*; and *Paul* taking *Silas*, who had staid at *Antioch*, pass'd thro' *Syria* and *Cilicia*, confirming the Churches, and directing them to observe the Rules of the Apostles, and of the Priests.

Being come to *Derbe* and *Lystra*, he met a Disciple call'd *Timothy*, the Son of a *Jewish* faithful Woman, and of a *Gentile* Father. He took him along in his Company, and circumcis'd him to please the *Jews* that were in those Parts. He travers'd *Phrygia* and *Galatia*, but the Holy Ghost forbad him preaching of the Word in *Asia*; so he went away into *Mesia*, and down to *Troas*, where he had a Vision in the Night. A *Macedonian* appear'd to him, and made this Request, *Proceed into Macedonia, and come to our assistance*. As soon as he had that Vision, he prepar'd to go over to *Macedon*, with his Companions, not questioning but that God call'd them thither to preach the Gospel. Embarking at *Troas*, they came strait into *Samothracia*; the next Day to *Neapolis*, and thence to *Philippi*, which is the first *Roman* Colony in that part of *Macedon*: And there they continued some Days.

Whilst he was at *Philippi*, it happen'd, that on a Sabbath-Day, he went out of the City, and came near to the River, where was the Place of Prayer. There he sat down, and spoke to the Women, among whom was one call'd *Lydia* of the City of *Thyatira*, a Seller of Purple, who serv'd God. She gave ear to *Paul*, believ'd and was baptiz'd with all her Family; and she desir'd *St. Paul* and his Companions to go lodge at her House. As they were going another time to the Place of Prayer, they met a Servant-Maid, who was possess'd with a Spirit of Divination, which brought her Masters much Gain by Soothsaying. That Servant follow'd them,

crying, *These Men are Servants of the most high God, who shew you the way of Salvation*; and this she continu'd to do for several Days. At length *Paul* being tir'd with her Clamours, turn'd to her, and said to the Spirit, *I command you, in the Name of JESUS CHRIST, to go out of that Maid*; and he went out immediately.

The Testimony which that Spirit of Divination gave of the Truth, and his ready obeying the Command laid on him, in the Name of JESUS CHRIST, made such an impresson in the Minds of the *Gentiles*, who believ'd in Divination, that they were ready to renounce it, and hearken to *Paul* and *Silas*; but the Avarice of that Maid's Masters produc'd the contrary effect; for perceiving they had lost all the hopes of their Profit, they seiz'd on *Paul* and *Silas*, and led them into the Market-Place to the Rulers, and before the Magistrates, saying, *These Men trouble all our City; they being Jews, would bring in among us a sort of Life, which it is not lawful for us who are Romans to receive and follow*. The People flock'd thither, exclaiming against them; and the Magistrates having caus'd their Garments to be rent, order'd they should be scourg'd with Rods. After many Stripes given them, the Goaler was commanded to keep them safe. The Goaler, according to his Order, put them into a Dungeon, and set their Feet in the Stocks, that is, in pieces of Timber which had Holes at certain distances, into which the Feet of Prisoners were put. About Midnight, *Paul* and *Silas* being at Prayer, sung Hymns in Praise of God; and on a sudden there happen'd so great an Earthquake, that the Foundations of the Prison were shaken, all the Doors flew open, and the Fetters of the Prisoners were broken. The Goaler awaking, and finding the Doors of the Prison open, would have kill'd himself, believing that the Prisoners had made their escape; but *Paul* call'd to him not to do himself any harm, because all the Prisoners were still in the Goal. The Goaler calling for a Light, went into the Dungeon, where they were, and trembling cast himself at the Feet of *Silas* and *Paul*; and bringing them forth from that Place, ask'd what he should do to be sav'd. They answer'd, *Believe in the Lord JESUS, and*

you

you will be sav'd, with all your Family. They preach'd to him the Word of God, and to all those who were in his House. He believ'd and was baptiz'd, with all his Family. When Day came, the Magistrates sent Officers to order the Goaler to dismiss the Prisoners. The Goaler went and told *Paul*, who said to the Officers, *They have caus'd us to be publickly scourg'd, without being try'd, we being Roman Citizens, and have cast us into Prison, and now they would dismiss us in private. It shall not be so; they shall come themselves to take us out.* The Officers reported that Answer to the Magistrates, who were afraid when they heard they were *Roman Citizens*, because it was not lawful to beat a *Roman Citizen* with Rods. They came therefore to excuse themselves, and intreated them to depart their City. *Paul* and *Silas* went to *Lydia's* House, and having seen the Brethren, comforted them and departed.

^b After having gone from *Philippi*, and pass'd through *Amphipolis* and *Apollonia*, they came to *Theſſalonica*, and there immediately preach'd *JESUS CHRIST* in the Synagogue of the *Jews*. Some of the *Jews* believ'd, as did a considerable number of *Greeks*, and many Women of Note; but the other *Jews* mov'd by a false Zeal, took along with them some of the Scum of the People, and came to carry away *Paul* and *Silas* from the House of *Jason*, who had given them Entertainment. Not finding them, they dragg'd *Jason* and some of the Brethren before the Magistrates, and accus'd them of being Rebels to *Cesar*, as teaching there was another King, whom they call'd *JESUS*. *Jason* having given in Bail, the Magistrates dismiss'd him. *Paul* and *Silas* went out that very Night for *Berea*. When there, they enter'd the Synagogue of the *Jews*, and converted many of them, as also some *Grecian* Women of Quality, and a considerable number of other Persons; but when the *Jews* of *Theſſalonica* heard that *Paul* preach'd at *Berea*, they went thither to incense the People. Immediately the Brethren sent *Paul* out of *Berea*, and conducted him

as far as *Athens*, whence he sent to *Silas* and to *Timothy*, who were still at *Berea*, to come to him.

Athens was the City of *Greece* which had the most learned Persons in it, but at the same time the most superstitious: *St. Paul* there undertook to confound the Pride of the learned, and to combat Idolatry. Whilst he waited for *Silas* and *Timothy* at *Athens*, it touch'd him to see that City so much addicted to Idolatry. He talk'd to the *Jews* in the Synagogue, and conferr'd with the *Stoick* and *Epicurean* Philosophers. These fancy'd he was preaching up some new Gods, because he declar'd to them *JESUS CHRIST* and his Resurrection. They took and carry'd him to the *Areopagus*, the Senate and Court of Justice, that he might give an account of his new Doctrine. *St. Paul*, standing in the midst of the *Areopagus*, and order'd to speak, said: *Athenians, methinks you are religious even to excess in every particular; for having, as I passed along, look'd at the Statues of the Gods you adore, I found an Altar with this Inscription, TO THE UNKNOWN GOD. It is that God, whom you worship unknown, that I preach to you. It is that God, who has made the World and all that is in it, who is Lord of Heaven and of Earth, who dwells not in Temples built by the hands of Men; he is not honour'd by the Works of the hands of Men, as if he stood in need of his Creatures: He who gives all Men their Life, their Breath, and all Things; he has caus'd all Men to be born of the Race of one only Man, and he has given them for their abode all the extent of the Earth, having mark'd down the Order of the Seasons, and the Borders of each People's Habitation; to the end they should seek God, and endeavour to find him, though he is not far from us; for it is in him that we live, move, and have a being; and as one of your own Poets has said, We are his Children. Since then we are the Children of God, we are not to believe that the Deity is like unto Gold or Silver, or a Stone, whereof the Art and Skill of Man has made Figures. But God being in wrath against these times of Ignorance, does now cause to be preach'd to all Men, and in all places, that they may repent, because he has appointed a Day, on the which he is to judge the World, according to his Justice, by him whom he has appointed to be*

be Judge, whereof he has given all Men a certain proof, in raising him from the dead. Thus far they gave ear to St. Paul, but when they heard talk of the Resurrection of the dead, some scoff'd, and others said, *We will hear you another time to that point.* Thus Paul went out from their Assembly. However some join'd him, and embrac'd the Faith, among whom was *Denis the Areopagite*, a Woman call'd *Damaris*, and others.

It must be own'd, that nothing can be more grand than St. Paul's Discourse, nor more proper, considering the Persons he spoke to. For this reason I have related it entire, to shew that there is no less Art and true Eloquence in the sacred Books, than in profane Histories.

ⁱ St. Paul departing from *Athens*, came to *Corinth*, where he found a Jew, call'd *Aquila*, of the Country of *Pontus*, who was newly come thither, with his Wife *Priscilla*, because the Emperor *Claudius* had commanded all the Jews to depart *Rome*. He stuck to them; and they being Tent-makers by Trade, as he also was himself, he liv'd in their House, and work'd; but he preach'd in the Synagogues on all the Sabbath-Days, and in all his Discourses brought in the Name of JESUS CHRIST, endeavouring to convince the Jews and the Greeks. *Silas* and *Timothy* being come from *Macedon*, Paul preach'd with fresh Vigour, shewing to the Jews, that JESUS was the *Messias*. The Jews contradicting him, and blaspheming against JESUS CHRIST, he shook his Garments, and said to them, *Your Blood be on your own Heads, I am guiltless of it, and from this time go away to the Gentiles.* Going out thence, he went into the House of one *Titus*, a Man fearing God, who liv'd near the Synagogue. *Crispus*, Chief of the Synagogue, believ'd in JESUS CHRIST, with all his Family: Many more of the *Corinthians*, having heard Paul, believ'd also, and were baptiz'd. He continu'd a Year and a half at *Corinth*, teaching the Word of God.

The Progress of Christianity in that City so provok'd the Jews, that they accus'd him before *Gallio*, Proconsul of *Achaia*, and led him to his Tribunal, laying to

his charge, that he would persuade Men to worship God after a manner which was contrary to the Law. *Paul* being ready to speak for himself, *Gallio* told the *Jews* that since the Trial was about Contests in point of Doctrine, and Disputes about their Law, he could not judge of it, and sent them away from his Tribunal. They seiz'd on *Sosthenes*, Chief of the Synagogue, who had been converted, and beat him before the Tribunal, *Gallio* taking no notice thereof. *Paul* having staid there some Days longer, embark'd for *Syria*, with *Priscilla* and *Aquila*, having first caus'd his Hair to be cut off at *Cenchrea*, because of the Vow he had made. He arriv'd at *Ephesus*, where he left *Priscilla* and *Aquila*, went into the Synagogue there, and conferr'd with the *Jews*, who desir'd him to stay longer among them; but he would not, and took leave of them, saying, he was to be at *Jerusalem* the next Festival, and would return to see them, if it were the Will of God. He set out from *Ephesus*, arriv'd at *Cesarea*, and went thence to *Jerusalem*, in the Year of CHRIST 58. After saluting the Church, he return'd to *Antioch*, where he stay'd some time, and set out to visit the Churches of *Galatia* and *Phrygia*.

Silas was till this time a faithful Companion of *St. Paul*: There is no more said of him in the *Acts*; but at this time there arose another Preacher of the Gospel, which was a *Jew*, call'd *Apollo*, born at *Alexandria*, a Man knowing in the Holy Scripture. He was instructed in the Religion of JESUS CHRIST, but had only receiv'd the Baptism of *St. John*, and he preach'd it boldly in the Synagogue. He happen'd to be at *Ephesus*, where *Aquila* and *Priscilla* took him to their House, and instructed him more fully in the Doctrine of JESUS CHRIST. He went afterwards into *Achaia*, with Letters of Recommendation from the Brethren of *Ephesus*, and did the Faithful much Service; for he publickly convinc'd the *Jews* with great efficacy, proving to them out of Scripture that JESUS was the *Messias*.

* Whilst *Apollo* was at *Corinth*, *Paul*, having travers'd

the upper Provinces of *Asia*, came to *Ephesus*, where he found some Disciples, who had not yet receiv'd the Holy Ghost, nor so much as the Baptism of JESUS CHRIST, but only the Baptism of St. *John*. They were baptiz'd in the Name of the Lord JESUS; and *Paul*, having laid his Hands on them, the Holy Ghost descended on them; they spoke several Languages, and prophesy'd. There were about twelve of them.

Paul preach'd at *Ephesus* for the space of two Years and three Months, that is, three Months to the *Jews* in the Synagogue: But perceiving that some would not hear him any longer, he withdrew and separated his Disciples from them, and they met in the School of one *Tyrannus*, where he taught every Day, and so continu'd two Years; so that all those who dwelt in *Asia*, as well *Jews* as *Gentiles*, who came to *Ephesus*, the Capital of that Province, heard the Word of the Lord JESUS. It was authoriz'd and confirm'd by the many extraordinary Miracles St. *Paul* wrought, to such a degree, that the very Handkerchiefs and Linen, which had touch'd his Body, being apply'd to sick Persons, they were heal'd, and the evil Spirits departed the Bodies of those that were possess'd. Some of the *Jewish* Exorcists, who went from Town to Town, seven Sons of a Priest call'd *Scæva*, would also have made use of the Name of JESUS to cast out Devils, and conjur'd the possess'd Persons, in the Name of JESUS CHRIST whom *Paul* preach'd; but the evil Spirits answer'd, *I know Jesus, and who Paul is, but who are you?* One of those possess'd Persons growing outrageous, fell upon, and treated them so roughly, that they were forc'd to fly out of the House naked and hurt. This Accident being known by the *Jews* and *Gentiles*, they were seiz'd with Fear, and glorify'd the Name of the Lord. Many of those who were converted, came to declare what they had done. Some of them had practis'd Magick, who brought their Books, and burnt them in the sight of all the World.

¹ St. *Paul* proposing to pass through *Macedon*, and

Achaia, and to go to *Jerusalem*, sent *Timothy* to *Eraſtus* in *Macedon*; but ſtay'd himſelf ſome time in *Aſia*, and ſet out ſoon after from *Ephesus*, to viſit the neighbouring Churches. He return'd to that City about the Year 57, and was oblig'd to quit it upon the following Accident. A Silverſmith, whoſe Name was *Demetrius*, and who made little Silver Shrines of *Diana* of *Ephesus*, by which he got much Money, gather'd ſome others that work'd at the ſame Trade, and gave them to underſtand, that *Paul* had drawn off very many, not only at *Ephesus*, but throughout all *Aſia*, from that Worſhip; which was ſo diſadvantageous to them, that it was not only to be fear'd that their Trade would fall to nothing, but that even the Temple of the great *Diana* would grow into contempt, and the Worſhip of that Deity be abolish'd. With theſe Inſinuations he put all the City into an uproar, and all Parts were full of the Cry, *Great is Diana of the Ephesians!* The Multitude incens'd, ran to the Market-Place, and dragg'd thither *Gaius* and *Ariſtarchus*, *Macedonians*, who came with *Paul*. The Place rang on all ſides with the Cries of the Mutineers. *Alexander* the Jew in vain deſir'd leave to ſpeak that he might clear himſelf: The People underſtanding that he was a Jew, cry'd for almoſt two Hours, *Great is Diana of the Ephesians!* The Town-Clerk had much ado to appeaſe them, telling them, all Men knew that the City of *Ephesus* had a particular Veneration for *Diana*, and that thoſe they had brought were neither ſacrilegious Perſons, nor Blaſphemers of their Goddeſs; that if *Demetrius* and the Silverſmiths that were with him had any Complaints to make againſt any Perſon, they ought to apply to the Proconſul, and ſummon the Perſons they accus'd before his Tribunal. ^m When the Uproar was over, *Paul* ſent for the Diſciples, and having exhorted them to perſevere in the Religion of JESUS CHRIST, took his leave, and ſet out for *Macedon*. He there gather'd Alms, to carry to the Chriſtians of *Jerusalem*; and after viſiting ſeveral Churches of that Province, went into *Greece*. Having ſtaid there three Months, he re-

solv'd to return through *Macedon* to *Jerusalem*, because the *Jews* had way-laid him, if he should go to embark for *Syria*. He kept the Feast of *Easter* at *Philippi*, in the Year 56, embark'd there after the Days of the unleavened Bread, and arriv'd at *Troas*, where he stay'd seven Days.

During his stay at *Troas*, on the first Day of the Week (*Sunday*) the Disciples being assembled to break Bread, that is, to celebrate the Mystery of the Eucharist; *Paul*, who was to depart the next day, preach'd a Sermon to them, which lasted till Midnight. A young Man, whose Name was *Eutychus*, who sate on a Window, being asleep, fell down from the third Story, and was kill'd; but St. *Paul* going down, and embracing him, said, *Be not concern'd, he lives*. He was carry'd up alive to the Assembly, which was comforted. *Paul* being gone up again, after having broken Bread, and eaten, discours'd them again, and went away to *Affos*, where he embark'd for *Jerusalem*. He stopt at *Miletus*, and sent thence to *Ephesus*, for the Priests of that Church to come to him; to whom he foretold that they should see him no more, and exhorted them to do the Duty of their Ministry. Proceeding on his Voyage, he arriv'd at *Tyre*, where the Disciples warn'd *Paul* not to go to *Jerusalem*. He stay'd seven days at *Tyre*, and went thence to *Ptolemais*, where he landed. The next day he went to *Cesarea*, and stay'd there in the House of *Philip*, one of the seven Deacons, who had four Daughters that prophesy'd. Whilst he was in that City, a Prophet, whose Name was *Agabus*, came from *Jerusalem*, visiting St. *Paul*, took his Girdle, and binding his own Hands and Feet, said, *The Man to whom this Girdle belongs will be thus bound by the Jews of Jerusalem, and they will deliver him up to the Gentiles*. St. *Paul's* Companions, and the Brethren who were upon the Place, intreated him not to go to *Jerusalem*. St. *Paul* answer'd he was ready to suffer, not only Imprisonment, but even Death, for the Name of the Lord *JESUS*. Accordingly he set out, and repair'd to *Jerusalem*.

After having done the Church such signal Service, he was well receiv'd by the converted *Jews*. He went to

visit *James*, at whose House all the Priests met. *St. Paul* told them the Particulars of what *JESUS CHRIST* had done through his Ministry. They having heard them, glorify'd God; but they represented to him, that abundance of the converted *Jews*, being still very zealous for the Law, and being inform'd, that he taught all the *Jews* who were among the *Gentiles* to renounce *Moses*, forbidding them to circumcise their Children, and to live according to the Custom of the *Jews*, it was convenient that he should by his Behaviour give them to understand, that he was no Enemy to their Law, and that he did not believe the Observation of it was forbidden; that an Opportunity offer'd, there being four Persons who had made a Vow, that he should therefore join with them, to the end that all the converted *Jews* might be satisfy'd that what had been said of him was false, and that he still observ'd the Law. As for the *Gentiles*, who had believ'd, they held to what had been told them, that they should abstain from Flesh sacrific'd, from Blood, from Things strangled, and from Fornication.

St. Paul follow'd their Advice; and took along with him those Persons, who had made the Vow of the *Nazarites*, recommended in the Law; and being cleans'd with them, went the next day into the Temple, notifying the days wherein their Purification would be accomplish'd, and when the Offering should be made for each of them.

Paul did not perform his Vow in Peace; that happen'd to him which he had foreseen, and which had been foretold him. About the end of the seven days, the *Asiatick Jews* seeing him in the Temple, stirr'd up the People and seiz'd on him, crying, *Help, Israelites, this is the Man who every where teaches the People against the Law and against the Holy Place, and who besides has brought Gentiles into the Temple, and profaned this Holy Place.* This they said, because, having seen *Trophimus* of *Ephesus* in the City with *Paul*, they thought he had also brought him into the Temple. All the City was presently in an uproar, the People flock'd together, they seiz'd *Paul*, and thrust him out of the Temple, shutting the

the Gates. When they were going to murder him, *Lysias*, Tribune of the Legion that guarded the Temple, being inform'd of the Tumult, came with his Captains and Soldiers, took *Paul* away from the Multitude; and having secur'd him with two Chains, order'd he should be conducted into the Citadel. The Soldiers carry'd him away, follow'd by a Crow'd of the Rabble, crying, *Kill him*. As they were going into the Citadel, *Paul* said to the Tribune, *May I have the liberty to speak with you?* The Tribune answer'd, *Can you speak Greek? Are you not the Egyptian, who revolted some time ago, and carry'd away four thousand Outlaws with him into the Desert?* *Paul* assur'd him, That he was a *Jew*, born at *Tarsus*, and ask'd leave to speak to the People. The Tribune having granted it, he stood upon the Steps, and made a sign with his Hand to the People, whereupon follow'd a profound Silence: ⁿ And he told them in the *Hebrew Language*, That he was a *Jew*, born at *Tarsus* in *Cilicia*; that he had been Disciple to *Gamaliel*; that the Zeal he had for the Law, once prevail'd with him to persecute those of the Sect of *JESUS CHRIST*: He added, that the High-Priest and the Council were Witnesses, that he had been one of the forwardest at loading them with Chains, and casting them into Prison, and that he had taken their Letters to go to *Damascus*, to bring Prisoners to *Jerusalem*. He told them what had happen'd to him by the way; how he had lost and recover'd his Sight; how he had been baptiz'd, and how coming to *Jerusalem*, and being at Prayers in the Temple, he was rapt in Spirit, and God gave him to understand, that the *Jews* would not receive his Testimony, and had been order'd to go preach to the *Gentiles*. At these Words the *Jews* loudly clamour'd to have him put to death. The Tribune caus'd him to be carry'd into the Citadel, and order'd he should be scourg'd and examin'd, to oblige him to confess what it was that made them clamour against him in that manner; but when they had bound him, *Paul* said to the Captain, *Is it lawful for you thus to whip a Roman Citizen, who*

is not yet condemn'd? The Captain acquainted the Tribune, who immediately came to him and ask'd, Whether he was a Citizen of Rome? *Paul* having assur'd him that he was, the Tribune said to him, *It has cost me much Money to purchase that Freedom.* *Paul* answer'd, *I have it by Birth.* The Tribune then dismiss'd those who were to have scourg'd him, and was afraid that he might be brought into trouble, for having bound a Roman Citizen in order to scourge him. The next day desiring to be truly inform'd of what the *Jews* had to alledge against him, he caus'd his Fetters to be taken off; and having order'd the Chief Priests and the Council to meet, brought *Paul* before them.

Paul looking steddily on them, said, ° *Brethren, hitherto I have behav'd my self without Reproach before God.* At these Words, *Ananias*, the High-Priest, commanded those who were nearest to buffet him. *Paul* being provoked, said, *God will strike thee, thou whited Wall.* Do you sit to judge me according to the Law, and at the same time order me to be struck contrary to the Law? Those who were present said to *Paul*, *Dost thou presume to curse the High-Priest?* *Paul* excus'd himself, saying, he knew not that he was the High-Priest. To get out of their hands he us'd Art; for knowing that some of those present were Sadduces, and the rest Pharisees, he cry'd out in the Assembly, *Brethren, I am a Pharisee, the Son of a Pharisee, and I am condemned for the Hopes of another Life, and of the Resurrection of the Dead.* These Words caus'd a Commotion between the Sadduces and the Pharisees. One side said they could see no hurt in him; *How do we know*, said they, *but that a Spirit or an Angel has spoke to him? let us not contend against God.* On the other hand, the Sadduces, who believ'd nothing of Angels, nor Spirits, nor Resurrection, declar'd against him. The Tumult increasing, and the Tribune fearing lest *Paul* might be torn in pieces, caus'd him to be carry'd away to the Citadel.

The next Night the Lord appear'd to him, and bid him be of good courage, for he must bear the Testimo-

ny at *Rome*, which he had bore at *Jerusalem*. When it was day, *Paul* was inform'd that forty *Jews* had bound themselves by an Oath, not to eat till they had kill'd him. In order to put it in execution, they had resolv'd, that the Council should desire the Tribune, that he might be again brought before them, as it were to examine the Case, and they were to kill him before he came thither: *Paul* gave notice to the Tribune of the Conspiracy, by his Sister's Son; and he calling two Captains, caus'd *Paul* to be conducted under a strong Guard to *Cesarea*, to the Governor *Felix*, to whom he writ word of what had happen'd, and the reason why he sent him that Prisoner. He order'd his Accusers to repair to the Governor, to acquaint him with what they had to alledge against *Paul*. The Governor now having receiv'd *Lyffias*'s Letter, enquir'd what Province *Paul* was of; and being inform'd, that he was of *Cilicia*, said, he would hear him when his Accusers were come, and caus'd him to be secur'd in *Herod's* Palace.

P Five days after, *Ananias* the High-Priest repair'd to *Cesarea* with some of the Council, and an Orator call'd *Tertullus*, declaring themselves *Paul's* Accusers. The Governor caus'd him to be brought before him; *Tertullus* open'd the Cause, accusing *Paul*, that he had occasioned Divisions among the *Jews*, and with being Head of the Sect of the *Nazarites*; that he also attempted to profane the Temple; and added, that having seiz'd him, they would have proceeded to his Trial, according to their Law; but that the Tribune *Lyffias* interposing, had taken him out of their hands, and order'd them to appear before the Governor, who upon examining him might discover the truth of what they laid to his charge. The *Jews* vouched to the truth of those Facts. The Governor having made a sign to *Paul* to speak, he defended himself, saying, That he had been but twelve Days at *Jerusalem*, that they had not found him disputing with any Person, nor gathering the People either in the Synagogues, or in the City; that he was come thither to bring Alms to the Nation, and pay his Vows to the

Lord: that he was actually in the Temple performing his Religious Exercises, without any Disturbance, when they seiz'd him, some *Asiatick Jews* having rais'd the Tumult against him; and therefore it was they who ought to appear before the Governor, and be his Accusers, if they had any thing to lay to his Charge; that those who were present could not say they had found him guilty of any Offence whatsoever; unless they would urge it as a Crime, that he had loudly declar'd, they would condemn him, because he believ'd the Resurrection of the Dead. *Felix* hearing this Discourse, put them off to another time, saying, *When I shall have got full Information concerning that Sect, and the Tribune Lysias is come from Jerusalem, I will judge of your Affair.* Then he commanded the Captain to secure *Paul*, but not so close confin'd, allowing any of his Friends to visit and assist him.

St. Paul continued in Prison at *Cesarea*, and *Felix* being return'd into that City with his Wife *Drusilla*, who was a *Jew*, he heard what *Paul* would say to him concerning Faith in *JESUS CHRIST*; but hearing him speak of Justice, of Chastity, and of future Judgment, he was frighted at that Discourse. However he often sent for him, hoping the Prisoner would give him Money for his Liberty. When two Years were pass'd, *Felix* was succeeded, in the Year 60, by *Portius Festus*, and being willing to oblige the *Jews*, left *Paul* in Prison.

¶ When *Festus* came to *Jerusalem*, the chief of the Priests, and the Heads of the *Jews*, renew'd their Accusations against *Paul*, and intreated the Governor to bring him to *Jerusalem*, designing to assassinate him by the way. The Governor answer'd, he would in a few days go to *Cesarea*, and they might go thither to accuse him. After eight or ten days stay at *Jerusalem*, he came to *Cesarea*. The next day he caus'd *Paul* to be brought before him, where the *Jews* laid several Crimes to his charge without any proof. *Paul* defended himself, saying, *He had done nothing against the Law of the Jews,*

nor against the Temple, nor against Cæsar. *Festus*, being willing to favour the Jews, ask'd him whether he was willing to go to Jerusalem, and be there try'd by him upon the Articles charg'd against him? *Paul*, fearing to undertake that Journey, declar'd, he appeal'd to *Cæsar's* Tribunal, and *Festus* could not refuse sending him thither; but still kept him in Prison. King *Agrippa* coming some days after to *Cæsarea*, *Festus* talk'd with his Sister *Berenice* about *Paul's* Affair; and that Prince declar'd, he had long desir'd to see that Man; whereupon *Festus* sent for him the next day. * *Paul* made his Defence before *Agrippa*, told the manner of his Conversion to the Religion of JESUS CHRIST, and how he had afterwards labour'd for the Conversion of others. He added, that *Moses* and the Prophets had foretold what had happen'd to JESUS CHRIST. *Festus*, hearing that Discourse, said to *Paul*, *You are mad, your great Learning has distracted you.* *Paul* answer'd him, He was not mad; but that the Words he had spoken were the Words of Truth and of Life, and that King *Agrippa* was acquainted with what he said. Then directing his Discourse to King *Agrippa*, he ask'd him whether he believ'd the Prophets, and added, *I know you do believe.* *Agrippa* said to *Paul*, *you have almost persuaded me to be a Christian.* Would to God, cry'd St. *Paul*, *it were not almost, but that you and all that hear me were as I am, excepting these bonds.* *Agrippa*, the Governor, *Berenice*, and all that sat with them, rising, discours'd together, and said, *This Man has done nothing that deserv'd Death or Imprisonment;* and *Agrippa* said to *Festus*, that he might have been dismiss'd had he not appeal'd to *Cæsar*.

† He having appeal'd to the Emperor, who then was *Nero*, the Governor resolv'd to send him with other Prisoners; and put him into the hands of one *Julius*, Captain of the Cohort call'd *Augusta*. They embark'd on a Vessel of *Adrumetum*, and set sail in September. That Ship carried them as far as *Myra* in *Lycia*, where the Captain finding a Vessel of *Alexandria*, which was sailing for *Italy*, put them aboard it. The Season for

Lord: that he was actually in the Temple performing his Religious Exercises, without any Disturbance, when they seiz'd him, some *Asiatick Jews* having rais'd the Tumult against him; and therefore it was they who ought to appear before the Governor, and be his Accusers, if they had any thing to lay to his Charge; that those who were present could not say they had found him guilty of any Offence whatsoever; unless they would urge it as a Crime, that he had loudly declar'd, they would condemn him, because he believ'd the Resurrection of the Dead. *Felix* hearing this Discourse, put them off to another time, saying, *When I shall have got full Information concerning that Sect, and the Tribune Lyfias is come from Jerusalem, I will judge of your Affair.* Then he commanded the Captain to secure *Paul*, but not so close confin'd, allowing any of his Friends to visit and assist him.

St. Paul continued in Prison at *Cesarea*, and *Felix* being return'd into that City with his Wife *Drusilla*, who was a *Jew*, he heard what *Paul* would say to him concerning Faith in *JESUS CHRIST*; but hearing him speak of Justice, of Chastity, and of future Judgment, he was frighted at that Discourse. However he often sent for him, hoping the Prisoner would give him Money for his Liberty. When two Years were pass'd, *Felix* was succeeded, in the Year 60, by *Portius Festus*, and being willing to oblige the *Jews*, left *Paul* in Prison.

¶ When *Festus* came to *Jerusalem*, the chief of the Priests, and the Heads of the *Jews*, renew'd their Accusations against *Paul*, and intreated the Governor to bring him to *Jerusalem*, designing to assassinate him by the way. The Governor answer'd, he would in a few days go to *Cesarea*, and they might go thither to accuse him. After eight or ten days stay at *Jerusalem*, he came to *Cesarea*. The next day he caus'd *Paul* to be brought before him, where the *Jews* laid several Crimes to his charge without any proof. *Paul* defended himself, saying, *He had done nothing against the Law of the Jews,*

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^s He having appeal'd to the Emperor, who then was *Nero*, the Governor resolv'd to send him with other Prisoners; and put him into the hands of one *Julius*, Captain of the Cohort call'd *Augusta*. They imbarck'd on a Vessel of *Adrumetum*, and set sail in *September*. That Ship carried them as far as *Myra* in *Lycia*, where the Captain finding a Vessel of *Alexandria*, which was sailing for *Italy*, put them aboard it. The Season for

ailing being dangerous, the Ship was run a-ground on the Coast of *Malta*; the Vessel was stav'd, and all that were aboard got ashore. *St. Paul* was there bit in the Hand by a Viper, which did him no harm. In that Island he heal'd the Father of *Publius* the Prime Man of the Country, and many other sick Persons. After three Months he was put aboard a Vessel of *Alexandria* which had winter'd in the Island, and landed at *Pozzuolo*, whence he went by Land to *Rome*, in the beginning of the Year 61. The Christians that were at *Rome* came to meet him; the Captain deliver'd the Prisoners he had brought to the Captain of the Guards; but *Paul* was allow'd to lodge where he would, with a Soldier for his Keeper. Three days after, *Paul* desir'd the Chief of the *Jews* to come to him, told them his Story, and made out his Innocence. They answer'd, they had not receiv'd any Letter from the Brethren in *Judea*, and express'd a Willingness to hear him; for all they knew of the Sect of *JESUS CHRIST* was, that it met with opposition in all Parts. Having thus made acquaintance with him, they came to his Lodging, he preach'd to them the Kingdom of God, confirming what he said by several Testimonies, and labour'd from Morning to Night to convince them of the Faith of *JESUS CHRIST* by the Law of *Moses* and the Prophets. Some believ'd what he said, others did not; and not being able to agree among themselves, they withdrew. *St. Paul* upbraiding them with their Blindness, and Hardness of Heart, declar'd to them, that the Salvation was sent to the *Gentiles*, who would receive it.

St. *Paul* continu'd full two Years at *Rome*, in a House he had hir'd, where he receiv'd all that came to see him, preaching the Kingdom of God, and teaching all that appertains to the Lord *JESUS CHRIST*, with full Liberty, and without being obstructed by any Person. Thus far the History is taken from the Book of the *Acts of the Apostles*, written by *St. Luke*, Companion of *St. Paul* in his Travels, and a faithful Witness of his Actions.

We have no other such History of the Preaching of the rest of the Apostles. Most of the Things which are said of them are very uncertain; however the Ecclesiastical Historians have preserv'd the Memory of some Circumstances of their Lives and Deaths; but great Care is to be taken in separating that which is fabulous from that which is certain or probable; which I shall endeavour to do in the following Chapter. I shall begin with the Life of the Virgin *Mary*; and shall afterwards relate what I shall find most authentick touching the Lives of the Apostles, the Evangelists, the Disciples of our Lord, and Apostolical Men.



CHAP. V.

The Lives of the Virgin Mary, the Apostles, the Evangelists, and of the Disciples of the Apostles.

AFTER having exactly related the History contain'd in the Gospels and in the Acts of the Apostles, that is to say, the Life, the Miracles and the preachings of JESUS CHRIST, the Establishment of the Church, and the Preaching of the Apostles in *Judaea*, and of *St. Peter* and *St. Paul* in divers Countries, it were, methinks, to be wish'd, that what relates to the Preaching of the other Apostles, and the Establishment of several of the first Christian Churches, had been writ with the same Fidelity, and that the Authors, who have given an Account of them, were to be credited; but there was in the first Ages of the Church so great a Number of false Gospels, and false Acts of the Apostles, invented either by some indiscreet and ignorant Orthodox Christians, or else by malicious deceitful Hereticks, that it is difficult to distinguish what is true in them from what is false. However, there are some Facts, which relate to JESUS CHRIST, to the Virgin *Mary*, and to the

the Apostles and Disciples of CHRIST, that seem to be supported by antient Monuments worthy of Credit; but it is not an easy matter to separate these Facts from those that are fabulous, in that great number of Histories, which have been forg'd since the Beginning of the Church.

The first that practis'd this Artifice, was a certain Priest, Disciple to St. *Paul*, who being misled by a false Zeal for his Master, forg'd, under the Name of St. *Luke*, *The Acts of Paul and Thecla*. He was convicted of that Forgery by St. *John*, and degraded, for endeavouring to support the Truth with Falshood. Some others of the Antients might perhaps imitate the Simplicity of that Priest; the first Hereticks were the Men who set out many Gospels and fabulous Writings, to authorize their Errors. In the following Ages, some private Persons, designing to supply what was wanting in the sacred History from their own Imagination, compos'd some Narratives under antient Names, wherein they gave such Accounts as best pleas'd themselves. Such are the Books of the Passion of St. *Peter* and St. *Paul*, which bear the Name of St. *Linus*; the Lives of the Apostles, ascrib'd to a Disciple of JESUS CHRIST; the Life of St. *John* by *Prochorus*; the Acts of the Passion of St. *Andrew*; the Proto-Gospel of St. *James*, the Gospel of *Nicodemus*, the Book of the Nativity of the Virgin, &c. Tho' those Books be of no Authority, yet several Facts have been taken from them, which have been deliver'd as real by divers Authors.

We can no other way come to any certainty as to the History of those Heads of the first Christians, but by consulting the antient Ecclesiastical Historians, whose Works are look'd upon as authentick, and who have deliver'd certain Facts they receiv'd by Tradition. When they all agree to one Fact, it ought to be accounted as certain; when reported but by one, it is probable; and when Authors are divided, if they otherwise deserve to be credited, their Testimony may be alledg'd, and such follow'd, whom we believe to have been best inform'd. This is the Method I shall observe in what I am to say to you by way of Supplement to
the

the sacred Historians: I will report that to you as certain, which is attested by the unanimous Voice of Antiquity; that as probable, which has been deliver'd by some Authors; and when they do not agree, I will tell you their several Opinions, and leave you the liberty of believing what you like best.

In following this Method, which seems to be a very just one, I shall begin with relating some Particulars of the Life of JESUS CHRIST, which have been omitted by the Evangelists.

St. Paul, *Acts* xx. 35. mentions this Sentence of JESUS CHRIST, which is not to be found in the Evangelists; *It is more blessed to give than to receive.* This is one of the Facts which are certain. Several antient Authors also quote this Expression of JESUS CHRIST, *Be good Money-Changers*, to denote that we are carefully to distinguish between Truth and Falshood, as Money-Changers, or Bankers, know good Money from that which is counterfeit. But this Sentence being taken from the Gospel according to the *Hebrews*, in which there were many Additions to the Gospel of St. *Matthew*, we may therefore question, whether CHRIST made use of that Expression. The same may be said of other Sentences found in that Gospel, which are not in the other Gospels; for tho' that Gospel be very antient, yet it was of no Authority ^w.

The Letter of JESUS CHRIST to *Agbarus* King of *Edeffa*, would be a precious Monument, were it certain. It is deliver'd by *Eusebius*, l. i. c. 13. who tells us, That the said King, having heard of the Miracles of JESUS CHRIST, writ to him, desiring he would cure him of a Disease he labour'd under; and that JESUS CHRIST answer'd him as follows. *Thou art blessed, Agbarus, in that thou hast believ'd in me without seeing me; for it is written of me, that those who shall see me shall not believe in me, to the end that those who believe in me without seeing me, may receive Life everlasting. As to what you write, that I should come to you, I cannot do it, because I must perform those things here for which I am sent;*

^w *Euseb. hist. l. i. c. 13.*

and when they are accomplish'd, I must return to him that sent me. But when I shall be gone to him, I will send to you one of my Disciples, who will heal you, and procure Life to you and yours. Eusebius tells us, that this Letter, and that with Agbarus writ to JESUS CHRIST, were taken out of the Archives of the Church of Edessa, where they were preserv'd, written in Syriack; but neither of them has the Appearance of Truth. Agbarus speaks to JESUS CHRIST like one who was convinc'd of his Divinity. Having been told, says he, of the Miracles you work, I am persuaded you are God, or the Son of God. He offers him the one half of his Kingdom, being inform'd, said he, that the Jews slander'd and misus'd him. It does not look likely that a Pagan King should write after that manner; besides, the Terms of the Letters give occasion to conjecture it was counterfeited: For there is in it an Allusion to the Words of JESUS CHRIST to St. Thomas, * *Blessed are those who have not seen and have believ'd*, which had not yet been said or written at the time when JESUS CHRIST is suppos'd to have writ that Letter.

This is all we find in Antiquity relating to JESUS CHRIST, which is not written in the Gospels, that has any likelihood of Truth; all the rest is absolutely fabulous and apocryphal. The Evangelists have said very little of the Life of the Virgin Mary, nor do the antient Historians tell us much more. † She was of the Race of David, and originally of Bethlehem. According to those, who believe that St. Luke writ her Genealogy and not that of Joseph, it is certain, that her Father's Name was Eli, or Eliacim, whence might be made Joachim, the Name ‡ St. Epiphanius gives to the Virgin's Father. § Faustulus the Manichean assures the same thing, and makes Joachim, a Priest of the Law; but ¶ St. Augustin affirms that Story is only grounded on Apocryphal Books. In short, all that the Fathers have said of Joachim and Anna, Father and Mother to the Virgin, is only founded on the Book of the Birth of the Virgin, falsely

* John xx.

† Luke i.

‡ Epiph. heres. 78, & 79.

§ Enstat. in Hexem.

¶ Aug. in Faust. l. 23, c. 4, & 9.

ascrib'd to St. *James* of *Jerusalem*. However it is possible, that the Names of ^c *Joachim* and *Anna* might be known by Tradition; at least it may be said, that it is likely those who contriv'd those false Histories, being antient, might know the true Names of the Father and Mother of the Virgin; and that it is not credible they should have invented false ones. ^d The *Greek Church* honour'd St. *Anne* ever since the sixth Century, but the *Latin Church* has not instituted the Feast of St. *Joachim* and St. *Anne* but since the twelfth Century. ^e St. *Jerom* is of opinion, that *Mary* of *Cleophas*, mention'd in the Gospel, was Sister to the Virgin.

There are many wonderful Circumstances to be found in Apocryphal Books, relating to the Birth of the Virgin; but it would be dangerous to spend time on them. As to the particular Circumstances of her Life, which are not mention'd in the Gospels, and in the Acts of the Apostles, there are none certain. Nor do we assuredly know the time of her Death, or the Place where she died. ^f The Gospel informs us, that JESUS CHRIST recommended her to St. *John* his beloved Disciple, that he might be as a Son to her, and that from that time St. *John* took her home to him. ^g St. *John* retiring to *Ephesus*, the Antients believ'd that the Virgin dy'd there; and this Opinion seems to be grounded on the Testimony of the Fathers of the first General Council of *Ephesus*: However it must be granted, that this is not altogether indisputable. Others pretend she dy'd at *Jerusalem*. The time of the Virgin's Death is still more uncertain: Some place it in the 48th Year of CHRIST, others make it later. If she dy'd at *Ephesus* when St. *John* went to settle there, it could not be till the Year 65, and she must have been above 84 Years of Age.

As to her Death, the Author of the ^h Book of the *Divine Names*, which is falsely ascrib'd to St. *Denis* the A-

^c *Hist.* in *Matt.* i. *Ambros.* in *Luc.* iii.

ead. & *Const.* *Petr. Dam.* *Opuscul.* 46.

^f *John* xix.
t. 3. p. 574. *Andr. Cret.* *Niceph.*

^d *Procop.* ed. l. 1.

^e *Hierom.* contra *Hel-*

^g *Concil.* *Ephes.* *Act.* 1. *Conc.*

^h *Dionys.* de div. nom. c. 3.

reopagise,

reopagite, says, the Apostles met to see the Body of the Virgin; but the Testimony of that Author, who liv'd in the fifth or sixth Century, is not convincing. The other Books we have concerning the Death of the Virgin, under the Names of *Melito*, of *St Jerom*, and other Great Men, are counterfeit Pieces, and visibly full of Fables. ⁱ Therefore *Ado*, *Bede*, and the other antient Martyrologists, judiciously observe, That the Church, with its wonted Prudence, has thought fit to say nothing concerning the Death of the Virgin, to avoid giving out things uncertain and apocryphal.

The Life of *St. Joseph* is rather less known, than that of the Virgin. ^k The Gospel gives us his Genealogy, but scarce takes notice of any more, unless it be, that tho' he was descended from *David*, yet he was reduc'd to the Condition of a Handicraft; nor is his Trade specify'd. *St. Justin*^l, who is a very antient Author, and several other Fathers, were of Opinion, that he was a Carpenter. Many antient Authors believ'd he had been marry'd before he espous'd the Virgin; and that *St. James* and the others, who are call'd the Brothers of *JESUS CHRIST*, were his Sons by the first Marriage: But that Opinion, tho' antient, is no way ground'd on Scripture. ^m *St. Jerom* affirms, he was always a Virgin. ⁿ I have told you the Places in the Gospel, where mention is made of him; that he marry'd *Mary*; that having found her to be with Child, and being a just Man, he would not defame her, but rather privately dismiss her; that being commanded by an Angel in a Dream to keep her, he obey'd; that he went to *Bethlehem*, with his Wife, to be register'd at the general Enrollment; that being directed in a Dream to depart *Bethlehem*, he withdrew into *Egypt*, where he continu'd till the Death of *Herod*; that after his Return from that Journey, he went to live at *Nazareth* in *Galilee*, with *Mary* and *JESUS*; that he went every Year to *Jerusalem* at the time

ⁱ *Epiph. hares. 78 martyrol. ad diem 15. Aug.*
^l *Luke iii. Mark vi. Luke ii.*
^k *in Helvid. c. 9.*

^l *Justin. Dial 2.*

^m *Matt. i. Luke ii, & iii. Matt. ii. Luke ii.*

ⁿ *Matt. i.*
Hier.

of the Passover; and that he carry'd JESUS CHRIST thither at the Age of twelve Years. This is all we have concerning St. *Joseph* in the Scripture. What is said farther, has been taken out of Apocryphal Books. It is not known at what time he dy'd; but it is likely it was before CHRIST began to preach: For at the Wedding of *Cana*, where JESUS CHRIST wrought his first Miracle, JESUS was invited with his Mother; and had St. *Joseph* been alive, there is no doubt but he would have been one of the Guests. JESUS CHRIST dying, recommended his Mother to St. *John*, which plainly makes it out, that she had no Husband.

After having related what there is to be rely'd on concerning the Life of the Virgin, and of St. *Joseph* her Husband, let us proceed to what is known of the Apostles, beginning with St. *Peter*, who was the first of them. I shall not here repeat what I have already said of the Words and Actions of St. *Peter*, during the Life of JESUS CHRIST, and after his Death, till the time when he was reprov'd by St. *Paul* at *Antioch*, in the Year of CHRIST 65. The Evangelists and the *Acts* furnish'd what I have related; there is no certain History of the remaining Part of his Travels and Preaching; but there is one certain Fact, and attested by all Antiquity, which is, that he went to *Rome* and suffer'd Martyrdom there.

There is no mention made of St. *Peter* in the *Acts*, from the Conversion of *Cornelius*, till the time when that Apostle was cast into Prison at *Jerusalem*, and miraculously deliver'd; that is to say, during eight or nine Years, from the Year 35 till the Year 44. It was in that interval of time, that we pretend he founded the Churches of *Antioch* and *Rome*; but there is some difficulty as to that Point: For as to the Church of *Antioch*, it appears by the *Acts*, that it was establish'd by some Disciples, who after the Dispersion, which ensu'd upon the Death of St. *Stephen*, had preach'd the Gospel to the *Jews* and to the *Gentiles*. It does not appear, that St. *Peter* came to *Antioch* before the Council of *Jerusalem*. As for St. *Peter's* Journey to *Rome*, there is no arguing that he did not go thither, and that he did not suffer Martyrdom there under the Emperor *Nero*; but it may be

be question'd whether he was there in the second Year of the Emperor *Claudius*, and whether he sat in the See of *Rome* twenty five Years, as *St. Jerome* affirms. The reason for doubting is, that it appears by the ^o History of the *Acts*, that *St. Peter* liv'd in *Judaea* till the last Year of the Reign of *Agrippa*, which was the fourth of *Claudius*, and the forty fourth of *JESUS CHRIST*, and that he was present at the Council of *Jerusalem* held in the Year 51. It may be said, that after founding the Church of *P Antioch* in the Year 35, and preaching to the Churches of *P Pontus*, *Galatia*, *Cappadocia* and *Asia*, to whom he directed his Epistle, ^r he travell'd to *Rome*; that he return'd to *Jerusalem* in the Year 44, and went back again to *Rome* in the Reign of *Nero*: But antient Authors, as *Denis of Corinth*, *Origen*, and *Lactantius*, mention but one Journey of *St. Peter* to *Rome*, in the Reign of *Nero*

However, there is no room to doubt but that *St. Peter* came to *Rome* under *Nero*, and suffer'd Martyrdom there. No Fact in Ecclesiastical History is grounded upon more authentick Testimonies. ^s *Caius*, who liv'd in the Pontificate of *Zephyrinus*, at the beginning of the third Century, makes out the Truth of it by publick Monuments, which were then still at *Rome*. *Denis of Corinth*, ^r *St. Irenaus*, *Tertullian*, and *Origen*, do all testify, that *St. Peter* and *St. Paul* coming to *Rome*, in the Reign of *Nero*, suffer'd Martyrdom there.

The Difficulties which may be rais'd against the Account of the Coming of *St. Peter* to *Rome*, depend upon the Time when it is suppos'd he came thither. *Eusebius* and *St. Jerome* in their Chronicles have plac'd the Coming of *St. Peter* to *Rome* at the second Year of the Reign of *Claudius*. ^u *Lactantius* says, it was about the beginning of the Reign of *Nero*, twenty Years after the Ascension, that is, in the 57th Year of the vulgar Computation. However, it is more likely, that *St. Peter* did

^o *Euseb. in Chronic. Hier. de vir. illustr.*

l. 6. ep. 37.

bist. c. 25.

Tertull. proser. c. 36.

^a *Acts ix, & xi.*

^b *Ibid.*

^c *Iren. l. 3. contra her. c. 3.*

^u *Lactant. de morte pers.*

^p *Gregor. Nyssen.*

^r *Apud. Euseb. l. 2.*

not return thither, according to the Testimony of *Denis* of *Corinth*, till he went with *St. Paul* a little before the Persecution; for it does not appear that he was there in 61 and 62, whilst *St. Paul* resided in that City. ^w Some of the Antients place the Martyrdom of *St. Peter* and *St. Paul* in the Year 68; but since *Denis* of *Corinth*, *Origen*, and all the antient Authors agree, that they suffer'd in the Persecution under *Nero*, which began, according to *Tacitus*, in the Consulship of *Lecanius Bassus* and *Licinius Crassus*, in the Year 64; it is likely that much time did not elapse before *St. Peter* and *St. Paul* were apprehended, and that they suffer'd Martyrdom on the 29th of *June* the following Year, in the Consulship of *Nerva* and *Vestinus*, which is the same their Death is set down in, in the antient Register of the Deaths or Burials of the Popes of *Rome*, mention'd by *Bucherius*. They could not suffer in 66, nor in 67, for during those Years *Nero* was not at *Rome* in *June*. The Plague which ensu'd upon the Death of those Apostles, is mention'd in *Tacitus* under those same Consuls.

There is no question to be made, but that *St. Peter*, during his Residence at *Rome*, preach'd the Gospel there; that he encourag'd the former Faithful, and that he gain'd new ones by his Preaching and Miracles, ^x as *Lactantius* assures us: But we know nothing in particular, unless it be that he there encounter'd ^y *Simon Magus*, who was come to *Rome*, where he had seduc'd many by his Artifices. Some Authors report, that the said Magician having list'd himself up into the Air in a fiery Chariot, by means of the Devil, *St. Peter* and *St. Paul* had recourse to Prayer, whereupon he immediately dropt down, broke his Legs, and died soon after. ^z *Arnobius*, an *African* Author, who writ in the fourth Century, is the first that delivers this Story, whereof *Eusebius* makes no mention. Many other Authors have spoke of it since; however, some Criticks make a doubt of it,

^w *Apud. Euseb. supra hist. l. 3. c. 1. Tacit. ann. l. 15.*

^x *Lactant. de morte pers.*

^y *Euseb. l. 2. c. 14. Hier. de vir.*

illustr. ^z *Arnob. l. 2.*

and it has pretty much of the Air of a Fable taken out of some Apocryphal Book.

It is not to be doubted but that *St. Peter* suffer'd Martyrdom at *Rome*. He was crucify'd, as his Master *JESUS CHRIST* was, at *Jerusalem*. * But if we may credit the Testimony of *Origen*, and some other of the Antients, he desir'd to be fastned to the Cross with his Head downwards, which was done accordingly.

There is but little more recorded of *St. Paul*. The History of the *Acts* has carry'd him as far as *Rome*, where he continu'd two Years, that is, till 63. The antient Christian Authors tell us, that he return'd, and suffer'd Martyrdom there with *St. Peter* in 65. Some Authors write, that during that Interval he travell'd into *Spain*. It is true that *St. Paul* in his Epistle to the *Romans* declares he did design to go into that Country; but it is more likely, that he went back to travel in *Greece*, and return'd from *Corinth* to *Rome* with *St. Peter*, where he suffer'd Martyrdom with him the same Day and Year, tho' some put off his Martyrdom to the following Year.

All Authors assure us that his Head was struck off. The Bodies of these two Apostles were buried by the Christians. *Caius*, an antient Author, whose Testimony is quoted by *Eusebius*, says, that in his time the Trophies of the Apostles *St. Peter* and *St. Paul* were found at the *Vatican*, and at the Gate of *Ostia*; which gives ground to believe that *St. Peter* was in the *Vatican*, near the triumphal Way, and *St. Paul* on the Way to *Ostia*.

These two Apostles have left Epistles, which make Part of the Canonical Books of the New Testament. We have fourteen Epistles of *St. Paul*, and two of *St. Peter*. which are receiv'd as Canonical. The Epistles of *St. Paul* are; First, one to the *Romans* written at *Corinth*, in the Year 57 or 58. Second and third, two to the *Corinthians* in 57. Fourth, the Epistle to the *Galatians*, writ sometime before. Fifth, the Epistle to the *Ephesi-*

* *Origen apud Euseb. l. 3. c. 1. Chrysost. in Gen. hom. 66. 68. Ambr. in Job.*

ans, written when he was Prisoner at *Rome*. Sixth, the Epistle to the *Philippians*, written in his first Journey to *Rome*, in 61. Seventh, the Epistle to the *Celossians*, written some time after, in 62. Eighth and ninth, the two Epistles to the *Thessalonians*, the first written about the Year 52, the second soon after. Tenth and eleventh, the two Epistles to *Timothy*, the first written in 58, and the second whilst *St. Paul* was Prisoner the second time at *Rome*, in 64 or 65. Twelfth, the Epistle to *Titus*, written in 63. Thirteenth, the Epistle to *Philemon*, written at *Rome* in 61. Fourteenth, the Epistle to the *Hebrews*, that is, to the *Jews* of *Palestine*, written about the latter end of his first Imprisonment at *Rome*, at the beginning of the Year 63.

All these Epistles bear the Name of *St. Paul* at the top, except the Epistle to the *Hebrews*; and only that has been call'd in question by some of the Antients. However, it is certain that Epistle is of the Apostolical Times; that all the *Greek*, and most of the *Latin* Churches, have receiv'd it as Canonical; that, notwithstanding some *Latin* Authors of the third Century, did not own it as Canonical, many others look'd upon it as such, and and that no farther question was made of it in the fifth Century. It is true, there are some Authors among the *Greeks* who have ascrib'd it, some to *St. Luke*, others to *St. Clement*, or to *St. Barnabas*, as to the Style; but they all agreed it was *St. Paul's*, as to the Thought and the Original. Whatsoever difference there is among Authors as to this Matter, it appears by the Epistle it self that it is *St. Paul's*. It is writ from *Italy*, by a Person who was in Bonds, and who had *Timothy* for his Companion. The three Circumstances suit with none but *St. Paul*. It is likely, that *St. Paul* writing to those *Jews* who were *Hebrews*, writ it in the *Hebrew* Language, as several of the Antients affirm, and that *St. Clement* or some other translated it into *Latin*.

The first Epistle of *St. Peter* is directed to the Elect Strangers of the Dispersion of *Pontus*, *Galatia*, *Cappadocia*, *Asia* and *Bythinia*; that is, to the converted *Jews* of those Provinces. ^b The Name of Christians is found

^b 1 *Pet.* iv.

in it, which shews it was writ at least nine Years after the Death of JESUS CHRIST. It is likely that was about the Year 45, after he was deliver'd out of Prison.

^c It is dated at *Babylon*. ^d Many of the Antients have understood that Name to signify *Rome*; but no reason appears, that could prevail with St. *Peter* to change the Name of *Rome* into that of *Babylon*. How cou'd those to whom he wrote, understand that *Babylon* was *Rome*?

^e There were many *Jews* at *Babylon*, and St. *Peter* who was the Apostle of the *Jews*, went so far to preach the Gospel of JESUS CHRIST to the *Jews*. It is true, *Josephus* says the *Jews* were expell'd *Babylon* in the Reign of the Emperor *Caius*; but that Epistle being writ in the Reign of *Claudius*, St. *Peter* might be then gone to that City to visit the *Jews* who had remain'd there, notwithstanding the Prohibition, or who had return'd after it.

The second Epistle of St. *Peter* is directed to the same People; for he tells those it is directed to, that it is the second Letter he has writ to them. However, the Direction is to all the Faithful in general.

The first of these two Epistles has been always receiv'd as St. *Peter's*, and as a Canonical Book in all Churches. ^f Some have question'd the Authority of the second, but it was soon receiv'd by all the Churches; ^g and the Epistle it self shews it is St. *Peter's*: For besides the Inscription, bearing the Name of St. *Peter*, the Writer mentions that he was present at the Transfiguration of our Lord, and that it is the second Letter he has writ to those it is directed to. Those Characters prove it to be St. *Peter's*. There are other Writings under the Names of those two Apostles; but all of them are Apocryphal.

Let us now proceed to the History of the other Apostles, beginning with those whose Lives and Actions are

^c 1 *Pet. ult.*

^d *Euseb. l. 2. hist. c. 15. Hier. de vir. illust.*

^e *Joseph. ant. l. 8.*

^f *Origen, Eusebius, Hieron. Amphilochius.*

^g 2 *Pet. i. 1, 16, 17. Ibid. iii. 1.*

best known. The first shall be that of St. *James*, Brother to our Lord, commonly call'd *the Less*.

Several Persons in the New Testament have that Name, and it is difficult to distinguish them. The first, who is call'd the greater, is *James*, Brother to *John*, the Son of *Zebedee* and *Salome*. ^b He was call'd to the Apostleship by JESUS CHRIST with his Brother, and had his Head struck off at *Jerusalem*, by the Command of ⁱ *Herod Agrippa*, in the Year of JESUS CHRIST 44. The second is he we now speak of, ^k whom St. *Mark* call'd *the Less*. His Mother's Name was *Mary*, and his Brothers *Joses*, *Judas* and *Simon*. ^l St. *Paul* calls him Brother to our Lord. He had the Sirname of *the Just*, and was the first Bishop of *Jerusalem*, after the Death of JESUS CHRIST. He was condemn'd to Death in the Pontificate of *Ananus*, the High-Priest of the *Jews*, and ston'd in the Year of CHRIST 60.

The Name of Brother of JESUS CHRIST, given to him, has been differently explain'd. Many of the Antients believ'd that he was Son to *Joseph* by a former Wife. St. *Jerome* rejects this Sentiment, and says, He was call'd Brother to the Lord, because he was Son to a Woman, whom St. *John* calls *Mary of Cleophas*, Sister to the Virgin. Others, after *Hegesippus*, say, that *Cleophas* was Brother to *Joseph*, and Father to St. *James*, or according to some, Father to *Mary*, the Mother of St. *James*. However that might be, St. *James* will appear to have been near of kin to our Lord, and in that regard might be call'd Brother. However the *Jews* spoke of *James* after such a manner, as seems to denote, that he was look'd upon as our Saviour's own Brother. ^m *Is not this*, said they, *the Handicraft, Son to Mary, Brother to James, Joses, Judas and Simon? and are not his Sisters here among us?* We find that those Brothers commonly bore *Mary* the Mother of our Lord company, and our Lord himself; which is a sufficient Ground to believe, that they were of the same Family, that *Joseph* was their Father, and that *Mary* was look'd upon

^b Matt. iv. Mark i. Acts xii.

ⁱ Mark xxv. John xix. Matt. xiii.

^k Mark xv, xvi.

^l Gal. i.

^m Mark vi. 3.

as their Mother-in-Law. ⁿ It may be objected, that the Evangelists affirm, that *Mary*, the Mother of *James the Less*, and of *Joses*, was with *Mary Magdalen* and *Salome*, the Mother of the Sons of *Zebedee*, at the foot of the Cross, when our Lord suffer'd on it. ^o Some of the Antients have said, that that *Mary* was the Virgin, Mother-in-Law to *James*; but, as *St. Jerome* observes, it is not at all likely, that the Evangelists, who always call the Virgin *Mary* the Mother of the Lord, should in that Place plainly call her the Mother of *James* and *Joses*. It is more likely that the said *Mary*, the Mother of *James*, was the same *St. John* calls *Mary of Cleophas*, Sister to the Mother of the Lord, whom he mentions among those who were present at the Passion of JESUS CHRIST. According to that Opinion, *James the Less* was Son to *Cleophas* and to *Mary*, the Virgin's Sister, and Cousin-german to JESUS CHRIST.

This Opinion seems probable enough; but if it be true, then it must be own'd that this *St. James* will not be of the Number of the Apostles; for there are but two of the Name of *James* mention'd among the Apostles, the one the Son of *Zebedee*, and the other the Son of *Alphaeus*. The Brother of our Lord, Son to *Cleophas*, will then be a third, who was not of the Number of the twelve Apostles.

Some Authors have been of this Opinion, and said, That *James* the Brother of our Lord, was, like *St. Paul*, an Apostle in an extraordinary and particular manner, tho' neither the one nor the other was of the Number of the twelve; but *St. Paul* says so positively, that *James*, Brother to our Lord, was of the Number of the Apostles of JESUS CHRIST, that there seems to be no room to question his speaking of the first twelve Apostles. ^p *I did not return to Jerusalem*, says he, *to see those who were Apostles before me—I saw none of the Apostles, but James, Brother to the Lord*, Gal. i. *Fourteen Years after, I went again to Jerusalem*, &c. *James, Ce-*

ⁿ Matt. xxvii. 56. Mark xv. John xix. 25. ^o *Gregor. Nyss.*
Sen. Sermons 2. de resurrectione. Chrysost. homil. 39. in Matt. Theodoric.
^p Gal. i. 17, 19. Ib. ii. 1, 9.

phas, and John, who seem'd to be the Pillars of the Apostles. These Expressions give us to understand, that St. James, Brother to the Lord, was of the antient College of the twelve Apostles. He is certainly not the Son of Zebedee, then it must be he who is surnam'd *Alpheus*.

How then was James the Less the Son of Cleophas? It may be suppos'd, that *Alpheus* was his Grandfather, and *Cleophas* his Father; but without having recourse to that Supposition, we need only say, that *Alpheus* and *Cleophas* are not several Persons, because the Syriack Word compos'd of the same Letters, may be pronounc'd by *Alphai* and *Cleophi*.

No farther Difficulty remains after this. St. James the Less is Son to Mary, the Wife of Cleophas, or *Alpheus*, Brother to Joseph, and consequently Cousin-german to our Lord, by the Father's side; his Mother Mary is Sister-in-Law to the Virgin; Simon, Jude, and Joses are Brothers to James the Apostle, who is surnam'd of *Alpheus*; Simon the Canaanite; or the Zealot, who is one of the Apostles, may be Simon, Brother to James, as well as Thadde, call'd by St. Luke, Jude, Brother to James. Thus three of our Lord's four Brothers or Cousins will appear to have been Apostles.

The Canonical Epistle which bears the Name of St. James, ought certainly to be ascrib'd to James the Brother of our Lord Bishop of Jerusalem, since it is directed to the converted Jews, who were dispers'd out of Judaea; and that James, the Son of Zebedee, was dead, before the Gospel was preach'd out of Palestine.

This Epistle underwent some Difficulty at first; some doubted of its Authority; but soon after all the Churches receiv'd, and inserted it in the Catalogue of Canonical Books.

Since we have spoken of St. James, the Son of Zebedee, let us proceed with the History of his Brother John, from the time where no more mention is made of him in the Gospels, and in the Acts. There is nothing said of him in the Scripture, after the Council of Jerusalem; but the Church-History informs us, that he went into the lesser Asia, and resided at Ephesus; the Time is not well known. Perhaps it was about the Year 70, that

he there founded several Churches, and govern'd them long in Peace, till in the Reign of the Emperor *Domitian*, he was carry'd to *Rome*, during the Persecution in the Year of our Lord 95; where, if we may believe *Tertullian*, he was cast into a Cauldron of boiling Oil, without receiving any Hurt. After that, he was banish'd into the Isle of *Patmos*, to work in the Mines there, if we will credit the Testimony of some of the Antients; that he return'd to *Ephesus* in 97, after the Death of *Domitian*; that he continu'd to take care of the Churches of *Asia*, and liv'd till the Reign of *Trajan*, under whom he dy'd, in the Year of CHRIST 101, at above ninety Years of Age, being the last of the Apostles left alive.

We have already spoken of the Gospel of *St. John*; he writ it after his Return from the Isle of *Patmos*, at the Request of the Christians, and of the Bishops of *Asia*, to supply some part of what the other Apostles had omitted, and to confound the Errors of *Cerinthus*, and the *Ebionites*, of the *Nicolaites* and the *Gnosticks*, which then began to spread; establishing the Divinity of JESUS CHRIST, and declaring at the beginning of the Gospel, that JESUS CHRIST was the Word of God.

We have besides, three Epistles of this Apostle; the first directed to several Christians; the second to the elect Lady, and the third to *Caius*. ¶ Tho' some have question'd whether the two last were of the Apostle *St. John*, they have all three been put into the Canon of the sacred Books, and the antientest Authors have ascrib'd the two last, as well as the first, to that Apostle. The last of the Writings of *St. John* is that call'd the *Apocalypse*, or *Revelation*. ¶ He compos'd it in the Isle of *Patmos*, whither he was banish'd for the Faith of JESUS CHRIST. It bears in the Front the Name of *John*, Who bore record of the Word of God, and has given Testimony of all that he saw concerning JESUS CHRIST, which can be applicable to none but *St. John* the Apostle.

¹ *Euseb. Hist. l. 7. c. 25.*

² *Apocalyps. Iren. l. 1. c. 27. & l. 4. c. 37. Euseb. l. 7. c. 25, & l. 3. c. 18.*

Thus, tho' some of the Antients doubted, before the Matter was made clear, of that Book's being St. *John's*, and even of its being Canonical, yet all the Churches have receiv'd it as that Apostle's, and have put it into the Canon of the sacred Books. The *Apocalypse* is compos'd in the nature of a Letter, directed to the seven Churches of *Asia* which St. *John* govern'd.

Tho' we have mention'd St. *Jude* and St. *Simon*, as Brothers to St. *James*, both of them of the Number of the Apostles, there is nothing peculiar said of them either in the Gospel or in the *Acts*. St. *Jude* is call'd *Thaddeus*, or *Labbeus*, in the Gospel. ^r *Eusebius*, on the Authority of the *Acts* of the Church of *Edessa*, reports, that *Thaddeus* was sent by St. *Thomas* to *Agbarus* King of the *Essenians*, soon after the Resurrection of JESUS CHRIST. ^u St. *Jerome* believ'd that *Thaddeus* was the Apostle; but, according to *Eusebius*, he was one of the seventy two Disciples. However this is the Ground the Antients had to believe that the Apostle preach'd the Gospel in *Mesopotamia*. ^w St. *Paulinus* assigns *Lybia* for his Province. *Fortunatus* believes he travell'd into *Persia*. Some say he died in Peace at *Berytus*; others affirm he suffer'd Martyrdom, being shot to death with Arrows; but all this is very uncertain. *Hegesippus* reports, that in the Days of *Domitian*, when search was made after the Kindred of JESUS CHRIST, there were found two Grandsons of St. *Jude*; but this is also a very uncertain Story.

There is one Epistle which bears the Name of the Apostle ^x St. *Jude*; he there styles himself, Servant of JESUS CHRIST, and Brother to *James*. He quotes the Apocryphal Book of *Enoch*, which, as St. *Jerome* says, made many reject that Epistle; but then he adds, Its Antiquity authorizes it, and it is put into the Number of the Books of Holy Writ. ^y *Origen*, and St. *Clement* of *Alexandria* quote it, and *Eusebius* says, that in his time it was generally receiv'd in the Church, and it

^s Matt. x. 3.

^t Hieron. in Matt. x.

^v Hier. de vir. illust.

^r Euseb. Hist. l. i. c. 17.

^u S. Paul. carm. 26.

^w Ep. Jud. 1.

has always been put into the Canon of the sacred Books. It was writ after the Death of most of the Apostles; for the Author exhorts those he writes to, to remember the Apostles had foretold, that false Prophets would rise, and that they ought to be upon their guard against them.

We know nothing certain of the Preachings, no more than of the Life and Death of the Apostle *St. Simon*, Brother of *Jude*. The *Greeks* report, that he preach'd in *Mauritania* and *Lybia*, and that travelling thro' to the *Western Ocean*, he carry'd the Faith into the *British Isles*, where he dy'd: but this is a false Tradition: for *Africk* and *Great Britain* did not receive the Faith from the Apostles. *Fortunatus* affirms, that *Simon* was buried in *Persia*; *Abdias* makes him Bishop of *Babylon*; and *Bede* asserts, that he suffer'd Martyrdom at *Suanir* a City in *Persia*. These Authors are too modern for their Testimony to be of weight. It must therefore be own'd, that we know nothing of *St. Simon's* Preaching or Death.

St. Matthew is known to us by his Gospel, in which it appears, that he was a *Galilean* by Birth, and a *Publican* by Profession; that *JESUS CHRIST* call'd him, when he was sitting in his Office; that *St. Matthew* receiv'd him into his House; that he made him an Entertainment, and follow'd him. *St. Mark* and *Luke* give him the Name of *Levi*, and *St. Mark* adds the Surname of *Alpheus*, that is, Son or Brother to one *Alpheus*, not the same with the Father of *St. James*. He was receiv'd by *JESUS CHRIST* into the Number of the Apostles; he follow'd him, during his Life, like the other Apostles, and stay'd with them at *Jerusalem*, after his Death. This is all we find of him in the Gospel, and all that is certain, as to the History of his Life. *Rufinus* and *Socrates* say, he preach'd in *Ethiopia*. *St. Paulinus* and *St. Ambrose*, that he dy'd in the Country of the *Parthians*, or in *Persia*. *St. Clement* of *Alexandria* quotes *Heraclion*, Disciple to *Valentine*, who affirms, that he dy'd a natural Death. The *Greek Menologies* seem to fol-

^a *Nixeph. &c.*

^b *Mat. ix. Mark iii. Luke v.*

^c *Mat. x.*

^d *Rufin. Hist. l. 10. c. 9. Socrat. l. 1. c. 19.*

^e *S. Paul. carm. 26. Ambr. in Ps. 45.*

low that Testimony; but the *Latin* place him among the Martyrs. * *St. Clement* of *Alexandria* writes, that this Apostle practis'd continual Abstinence throughout the whole Course of his Life, feeding only on Roots and Herbs, without ever eating Flesh.

This Holy Apostle having for some Years preach'd the Doctrine of *JESUS* in *Judaea*, writ his Gospel there in *Hebrew*, that is, in the Language the *Jews* then spoke, which was the *Syriack*. Some modern Authors have made no difficulty to affirm, that this Gospel, as well as the rest, was wrote in *Greek*; and they alledge some probable Conjectures for it: But it is safer to adhere to the Testimony of the Antients, who assure us, that the Gospel of *St. Matthew*, and the Epistle to the *Hebrews*, were writ in *Hebrew*, that is, in *Syriack*; and all the other Books of the New Testament in *Greek*. It is true, the *Hebrew* Text of the Gospel of *St. Matthew*, and of the Epistle to the *Hebrews*, have been long lost; that ever since the first Ages the *Hebrew* Gospel of *St. Matthew* was stuff'd with Additions by the *Nazarites*, or converted *Hebrews*, and afterwards corrupted by the *Ebionites*. The *Greek* Version we have of that Gospel and of the Epistle, are of the very time of the Apostles, and may serve instead of an Original.

There still remain five of the Apostles, whom we are to speak of, without reckoning *St. Matthias*. The first of them is *St. Andrew*, Brother to *Peter*, who was the first of those our Saviour call'd to be of the Number of his Disciples; he had been so before to *St. John Baptist*. † It was he who made *CHRIST* known to his Brother *Peter*. They did not at first follow *JESUS CHRIST* constantly; but went to hear him, and then return'd to their Profession of Fishermen. Afterwards *CHRIST* finding them, as they were fishing, he told them, he would make them Fishers of Men, and they immediately left their Trade to follow him continually. ‡ It was *St. Andrew*, who told *JESUS CHRIST*, when he ask'd, how they should do to feed 5000 Persons, who had follow'd him into the Desert, that there were five Barly

* *Clem. Alex. l. 4. Strom. c. 5. Idem l. 2. Paedagog. c. 1.*

† *John i. Matt. iv. Mark i.*

‡ *Matt. x. Luke vi.*

Loaves and two Fishes. He was one of them, who told JESUS CHRIST that some *Gentiles* desired to see him, and who ask'd him, when the Temple would be destroy'd. We have no certain Account of what he did, after the Death of JESUS CHRIST. Some of the Antients have writ, that he preach'd in *Scythia* in *Sogdiana*, and in the great City of *Sebastopolis*. Others affirm, he preach'd in *Achaia*, where he suffer'd the Martyrdom of the Cross. There are still Acts of the Martyrdom of St. *Andrew*, which bear the Name of the Priests of *Achaia*, but they are much suspected. They pretend he was bury'd at *Patras*. The Year of his Death is not known.

^b St. *Philip* was call'd by JESUS CHRIST some days after St. *Andrew*. ⁱ St. *Clement* of *Alexandria* writes that *Philip* was the Disciple who ask'd to go and bury his Father, and to whom our Saviour answer'd, *Leave the Dead to bury the Dead*. Be that as it will, as soon as JESUS CHRIST call'd him, he own'd him for the *Messias*; and went to tell it to *Nathanael*, whom he brought to CHRIST. At the last Supper, *Philip* ask'd of JESUS CHRIST, to shew them his Father. JESUS directing his Discourse to him, said, *Philip, he that sees me, sees my Father*. After the Death of JESUS CHRIST, he is said to have preach'd the Gospel in ^k *Phrygia*, and to have been bury'd at ^l *Hierapolis*. *Polycrates*, Bishop of *Ephesus*, affirms, that *Philip* always kept *Easter* on the fourteenth of the Moon. We hear of two Daughters of *Philip*, who *Polycrates* says liv'd Virgins, and were bury'd with him at *Hierapolis*. *Papias* says, he was inform'd, that they had rais'd a dead Man. St. *Clement* of *Alexandria* says, that *Philip* marry'd some of his Daughters, and *Polycrates* mentions one that dy'd at *Ephesus*. Perhaps they may have confounded *Philip*, one of the seven Deacons, who had four Daughters that prophesied, with St. *Philip* the Apostle. There are se-

^b *John* i.

ⁱ *Clem. Alex. Stromat. l. 3. Tertull. de Bapt. c. 12.*

^k *Euseb. l. 3. c. 31.*

^l *Idem l. 5. c. 24. Idem. l. 3. c. 39.*

veral Stories concerning the Death of *Philip*, which are all Apocryphal; neither is it known, whether he was a Martyr. ^m *Heracleon*, the Disciple of *Valentine*, puts him into the Number of those who did not die Martyrs. However the *Greeks* and *Latins* generally agree that he suffer'd Martyrdom.

The Gospel gives us no particular Account of the Actions of *St. Bartholomew*, during the Life of *JESUS CHRIST*; and we have nothing certain of what he did, after his Master's Death. ⁿ The most receiv'd Opinion is, that he preach'd in *India*. It is pretended, that he carry'd into that Country the Gospel of *St. Matthew*, writ in *Hebrew* Characters, and that *Pantenus* found it there 100 Years after. *Eusebius* delivers that as an uncertain Fact, to which several Circumstances have been since added, still more unlikely.

^o *St. Thomas*, or *Didymus*, (both the Names, the one in *Hebrew*, and the other in *Greek*, signifying *Double*, or a *Twin*) appear'd very zealous for *JESUS CHRIST*. A little before his Passion, he encourag'd the other Apostles to follow him to *Jerusalem*, when he went to raise *Lazarus* from the Dead. At the last Supper he ask'd *JESUS*, whither he was going, and what way he design'd to take. Whereupon *CHRIST* answer'd him, *I am the Way, the Truth, and the Life*. But after the Death of *JESUS CHRIST*, *Thomas* would not believe his Resurrection upon the Report of the Apostles, unless he put his Fingers and his Hand into the Wounds of the Hands and Side of *JESUS CHRIST*. When he had seen and touch'd them, he cry'd, *My Lord, and my God!* Whereupon *CHRIST* said to him, *You have believ'd, Thomas, because you have seen; blessed are those, who have believ'd and have not seen.* ^q Antiquity believ'd, that *St. Thomas* carry'd the Gospel into the remotest Eastern Parts, and preach'd it to the *Parthians*, the *Medes*, the *Persians*, the *Bactrians*, and as far as *Ethiopia* and *India*. Nothing

^m *Apud Clem. Alex. l. 3. Stromat.*

ⁿ *Euseb. l. 5. c. 10. Hier. de vir. illustr. c. 36.*

^o *John xi. 16.*

^p *John xx.*

^q *Origen, apud Euseb. Hist. l. 3. c. 1. Ruf. l. 10. Clement. Al. l. 3.*

particular is known concerning the Death of *St. Thomas*. If we may believe *Heracleon*, he did not suffer Martyrdom; others say, he was put to death confessing the Faith of *JESUS CHRIST*.

It is not to be wonder'd at, that no more should be known of the Life of the Apostles, since there is no Contemporary Author that writ their History. Whatsoever is said of their Travels into very remote Countries, it is not likely that they went beyond the *Roman Empire*; for we find that the Christian Religion was not settled among the Barbarous Nations till a long time after. It is therefore likely, that the Apostles, after having preach'd in *Judea*, went to spread the Gospel throughout several Provinces of the *Roman Empire*; but there is nothing certain, as to the Places where they preach'd; or their Deaths: All the Acts concerning them being fabulous, and the Books ascrib'd to them undoubtedly fictitious.

Since we have added *St. Paul* to the Apostles, we might also join *St. Barnabas* with them, since he preach'd the Gospel a long time with *St. Paul*, and left him to go into *Cyprus*. Some Authors pretend that after having preach'd in *Cyprus*, and publish'd the Gospel in several other Places, he pass'd over into *Liguria*, and that he founded the Church of *Milan*. The general Opinion is, that he was ston'd at *Salamis*; but that is not grounded on the Testimony of any of the Antients, who ascribe to him an Epistle, which we have still. It has not been inserted among the Canonical Books, and some Authors have question'd whether it was truly of *St. Barnabas*.

We must not omit the two Evangelists, who were not Apostles, viz. *St. Mark* and *St. Luke*. *St. Mark* is by the Antients call'd the Disciple, and the Interpreter of *St. Peter*. That Apostle calls him his Son in his first Epistle: He is not the same with *John*, surnam'd *Mark*, the Son of *Mary*, Companion to *St. Paul* and *St. Barnabas*, and who was the Occasion of those two Apostles parting. Some have writ, that he had been one of the Disciples of our Lord; but *Papias* says, he had neither follow'd, nor seen *JESUS CHRIST*, and that he writ the

the Gospel from what he learn'd of *St. Peter*. *St. Irenæus* affirms, that he did not write it till after the Death of that Apostle. *St. Clement* of *Alexandria*, on the other hand, supposes that he writ it during the Life of *St. Peter* in the City of *Rome*, at the Request of the Christians of that Place. * *Eusebius* and *St. Jerome* add, that the said Apostle approv'd of it. *St. Mark* might perhaps write his Gospel during the Life of *St. Peter*, and upon his Relation, and not publish it till after his Death. He followed the Gospel of *St. Matthew*, and in many Places only abridg'd it. It is an antient and receiv'd Tradition, that *St. Mark* founded the Church of *Alexandria*. The other Particulars of his Life and Death, related in his Acts, and by new Authors, are uncertain and fabulous.

St. Luke was of *Antioch*. * *St. Paul* in his Epistle to the *Colossians*, gives him the Quality of a Physician. He was not of the number of the Disciples; for at the Beginning of his Gospel, he does not say, he writes what he has seen, but what he learnt from others. It is not likely, that he was a *Jew*. He was Disciple to *St. Paul*, and bore him Company in almost all his Travels, and has written them himself till the Imprisonment of *St. Paul* at *Rome*. He liv'd at *Rome* with him, for he was there at the time when that Apostle writ his Epistle to the *Colossians*, and at the end of the *Acts* he takes notice of the two Years *St. Paul* resided there. Perhaps he return'd with him into *Achaia*, where it is believ'd he died. *St. Jerome* and *St. Gregory Nazianzen* say he writ his Gospel in *Achaia*.

There are two other Apostolical Men, whose Names are famous on account of the Epistles *St. Paul* writ to them; that is, *Titus* and *Timothy*. *Titus* was a *Gentile*, and in all likelihood converted by *St. Paul*, who calls him his Son. That Apostle carry'd him along with himself to *Jerusalem*, when the Council was held there about the Observation of the Ceremonies of the Law. Some false Brethren would oblige him to be circumcised; but neither *St. Paul* nor *Titus* would consent

* *Ensb. ib. Hier. ib.** *Colos. iv. 14.** *Act. Apost. Ep. Pauli.*

to it. *St. Paul* sent him from *Ephesus* to *Corinth* in the Year 56, on account of some Divisions that were in that Church. He was well receiv'd there, and caus'd the Alms which the *Corinthians* were to send to *Jerusalem* to be gather'd. He went to meet *St. Paul* in *Macedon*, and that Apostle sent him back to *Corinth*. Nothing more of him is known, unless it be that *St. Paul* returning to *Rome*, and going over into *Crete*, left him to govern that Church, and to place Priests, that is Bishops, in every City. In the Epistle that Apostle writes to him, he orders him to meet him at *Nicopolis*. We find also in *St. Paul's* second Epistle to *Timothy*, writ in the Year 65, that *Titus* was in *Dalmatia*, to preach the Gospel there. He return'd into the Island of *Crete*, where it is thought he died at a great Age.

* *Timothy* was of *Derbe*, or *Lystra*, Cities of *Lycaonia*. His Father was a Gentile; and his Mother a Jew, her Name *Eunice*; his Grandmother's Name was *Loide*, and they had both of them embrac'd the Christian Religion. *St. Paul* meeting him at *Derbe*, or at *Lystra*, took him for a Fellow-Labourer, which Title he gives him in his Epistle to the *Romans*. He caus'd him to be circumcis'd at *Lystra*, and took him along with him into *Asia* and *Macedon*. He left him at *Beræa*, whence *Timothy* went to him to *Athens*. *St. Paul* sent him back from *Athens* to *Theſſalonica*, there to strengthen the Christians in the Faith. *Timothy* having executed that Commission, return'd to *St. Paul* at *Corinth*, and continu'd to bear him Company in his Travels. When *St. Paul* went to *Jerusalem*, *Timothy* remain'd at *Troas*, where *St. Paul* took him up again. That Apostle promises the *Philippians* to send him to them. It is not known whether *Timothy* went that Journey; but it is certain he was not at *Rome* when *St. Paul* writ to the *Hebrews*; for *St. Paul* there says, he was gone out, which may be understood of the Prison, and that he expected him. It is certain he had confess'd the Name of *JESUS CHRIST*, * when *St. Paul* writ his first Epistle to him. He return'd with *St. Paul* into the *East*, and was left at *Ephesus* to take care of the

* *Ep. ad Tit.** *Act. Apost. Ep. Pauli.** *Ep. 1. & 2. ad Timothy.*
Churches

Churches of *Asia*, and was in that City, when St. Paul writ two Epistles to him: In which last, which was writ at *Rome*, that Apostle says, he desired he would come to him, with *Mark*, and that he had sent *Tychicus* to *Ephesus*. It is believ'd, that *Timothy* suffer'd Martyrdom at *Ephesus*. The Acts of his Martyrdom, which are antient, place it under *Nerva*, and tell us, he was beaten to death by the Multitude with Stones and Clubs.

If any one should think that the Apostles did not all preach the same Doctrine, it were easy to give them an evident Proof of the contrary; which may thus be done in few Words. All the Churches of the first Ages agreed in the same Doctrine, and though never so far distant from each other, they all taught that Doctrine, as having receiv'd it from the Apostles.

It is impossible but that, had not the Apostles all agreed in their Preaching, there must have been Differences of Doctrine in different Churches. If any one of them should have swerv'd from the Truth, the Churches wou'd have varied, *variâsse debuerat error doctrina*. Their perfect Uniformity was a Conviction that the Apostles had taught no other Doctrine but what they had receiv'd from JESUS CHRIST, and that the Churches had preserv'd it by Tradition, *quod apud multos unum invenitur, non est erratum, sed traditum*.

But, it may be said, had not the Apostles, before they separated, drawn up a short Formulary of the Principal Points they were to teach? Is not that the same which we call the Apostles Creed? It is certain that comes from the Apostles, as to the Substance of it, and that it contains the Principal Points of the Doctrine the Apostles taught uniformly to all the Churches, which preserv'd them. *Rufinus*, and some Antients have also said, That the Apostles made a Creed before they separated; but it is not certain that it was exactly in the same Words, for the antient Churches had several Creeds differing as to some Expressions, tho' uniform in Doctrine.

There is no question to be made but that the Apostles regulated the Discipline of the Churches they founded; but it does not appear that they made any other Regulation in Writing, but that of the Council of *Jerusalem*:

For the Canons call'd the *Apostolical Canons*, were not made by the Apostles; but are rather a Collection of antient Canons made by the Bishops during the three first Centuries of the Church, and therefore call'd *Apostolical Canons*, or *Canons of the Fathers*. The Constitutions which bear the Name of the Apostles, are a Work made up long after them.

I have nothing more remarkable or certain to relate concerning the Lives and Actions of the Apostles. What I have said, is sufficient to shew with what Constancy they preach'd the Doctrine of JESUS CHRIST throughout all the Earth; how suddenly that Religion, which had no human Support, spread it self all over the World, through the Virtue of the Holy Ghost, attended by Miracles; how those primitive Christians, united in the Bonds of the same Faith and of Charity, founded Churches in several Parts, under the Government of the Apostles, and afterwards of the Pastors they put into their Places; and lastly, how all those particular Churches have form'd the Universal Church, which has subsisted since JESUS CHRIST till this time, that is, during seventeen Centuries. That Church, assaulted by the Persecutions of the Heathen Emperors, rent by Heresies and Schisms, and toss'd by several Controversies, has ever supported it self, notwithstanding all those Storms. It has beaten down Idolatry, faithfully preserv'd the sacred *Depositum* of the Doctrine of JESUS CHRIST, and made most prudent Regulations relating to the Government and the Manners of Christians. It has born in its Bosom a great number of Martyrs, of Saints, and of Persons illustrious for Holiness and Virtue. To conclude, of all human Societies, none ever was of so great an Extent, of so long Duration, so wise, so conspicuous, and so full of wonderful Events.

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The End of the First Volume.

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